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EDITORIAL COMMENTS

Intensification of the World-Crisis

EVER since the tragedy of the War, the world has been making a series of strenuous but misguided efforts to secure itself against a recurrence of that unparalleled disaster. It has not yet been successful, for it is trying to remedy a moral evil by material prescriptions. Its mind and its will are at variance, since, though it recognizes the futility of seeking peace through armed strength, it keeps trying to perfect the means of war rather than the machinery for peace. It will not definitely reject the ideals—national superiority and self-sufficiency, trade-rivalry, racial enmity—all the forms of injustice which come from blind selfishness, that led to its misfortunes. We are in a time of transition from one phase of civilization to another, and the danger is that, from want of true vision, we may slip back again into the old errors and fail to see that regard for God's justice is a necessary condition of even temporal prosperity. If we are to escape another and an indefinitely worse war, we must organize the world, both politically through a universal League of Nations, and economically by substituting commercial co-operation for trade-war. The coming World-Conference will decide whether the truth which everyone accepts in the abstract—that the prosperity of each makes for the prosperity of all—will be reduced to practice. "We are at war to-day," said a trade-imperialist not long ago.¹ "The war for trade is as bitter and relentless as the last war. The British Empire is against the world. . . . We must sell more or sell out." A speech of the President of the British Advertising Association, reported in *The Times* of January 18th, was headed "World Contest for Trade," and was full of the necessity of being ready always to push the "national interest." A favourite tenet of the Godless "Manchester School," now

¹ Sir Charles Higham at the Mansion House, May, 1930.

theoretically discredited, was that the unchecked pursuit of personal interest was all for the benefit of the community; it is the like narrow selfishness, now applied to national commerce which has all but destroyed world prosperity to-day. If the several national negotiators enter the Conference in this spirit, if each considers his task to be to secure for his country the largest share possible of a limited good; the markets of the world, if highly industrialized countries expect their less-developed customers to remain undeveloped for their benefit, if, in a word, economic imperialism is not going to be as thoroughly discredited as Prussianism is in the political sphere, the present man-made but mammon-inspired financial depression will only be intensified, and the way will be clear for the experiment of Communism. The World-Conference is the crisis of Capitalism.

The Achievements of the League of Nations

POLITICAL solidarity is less easily visualized than economic, yet in the League of Nations, because of the actual experience of war, a nearer approach to it has been achieved than seems at present possible in trade relations. The League, with all its faults and weaknesses, is the only conceivable obstacle against the recurrence of war, for Europe is still full of the combustible material—fears, hatreds, rivalries, ambitions, covetousness, oppression—that caused the last outbreak. Those who abuse the League, try to cripple it or lessen its influence, are manifest sinners against the world's highest good, whether they be inspired by a spurious patriotism or by the still more discreditable motive of financial benefit. Considering its composition—some half a hundred nations of widely different size and resources, antecedents, culture and outlook,—considering its inexperience and the magnitude of its tasks, considering the absence of two great nations from its membership, one must be prejudiced indeed, if not ignorant and short-sighted, not to recognize the greatness of its achievements during the fourteen years of its existence. Not the least of these has been its detailed and unequivocal Report on the Sino-Japanese dispute, issued on February 17th, wherein, after a full consideration of all the relevant issues, and taking due account of the undoubtedly grievances and genuine rights of Japan, it unanimously decides that the Covenant has been violated and that the

Covenant must be upheld. That decision has been almost universally greeted with a sigh of relief, for at one time it seemed not unlikely that the Committee might seek, by temporizing, to evade its responsibilities and so damage the prestige of the League irreparably. In comparison, it is a small thing that, in consequence, Japan means to leave the League. The League, by such a desertion in these circumstances, will gain much more in moral strength than it loses in material. If Japan had managed to "put across" her virtual annexation of Manchukuo, her repeated invasions of Chinese territory, her practical disregard of her obligations under the Covenant and Kellogg and other Pacts, Geneva might as well have closed down. As it is, the prescriptions of the Covenant have been faithfully followed. According to Article 15, section 4, having failed after seventeen months' effort to effect a settlement, the Council reports on the facts of the case and makes recommendations. The recommendations made are—the retention under Chinese sovereignty of a largely autonomous Manchukuo; the full recognition of Japanese treaty-rights therein; the appointment of a conciliation Committee to settle future relations between Japan and China; common action by all the Powers in the sense of these proposals.

Japan Follows Bad Examples

JAPAN, represented at present by a military Government which rules without democratic sanction, prefers the old way of maintaining her rights, the way familiar to all who have any knowledge of history, the way of the sword. Such procedure, now that the world is so closely linked together, is equivalent to civil war. It is the mark of a nation which has not yet acquired the sense of human solidarity that Christianity emphasizes. Yet it cannot be ascribed merely to the fact that the country as a whole is outside the pale of Christianity, for the militarist is alive and active and vocal in many Christian lands. It is not so long ago that we heard the late Lord Brentford, then Sir W. Joynson Hicks, exclaim in the Commons¹—"We conquered India as an outlet for the goods of Great Britain . . . we did not conquer India for the benefit of the Indians . . . that is cant. We conquered India by the sword, and by the sword we shall hold it." Sir William

¹ March 2, 1926: quoted in "Faith and Society," by M. B. Reckitt, p. 278.

was never reckoned a model of political wisdom, but these words of his, with the exception of the last clause, are true historically, and express the views of many of his fellow-countrymen. Nor is there any great Power of which something similar cannot be said. Accordingly, it would ill beseem any European Statesman to reproach the Island Empire with its itch for territorial aggrandisement, without owning and deplored the like faults of his own nation, and proving that his nation now repudiated the spirit that begot them—not an easy thing to do in view of our Jingo Press and the many publicists who still think as did Lord Brentford. Lately, in that Press, two militarists, discussing the Anglo-Persian oil dispute, advocated, in the one case, war with Persia, and in the other, openly regretted that our hands were so tied by that absurd League that we could not even collect our debts! We are a long way as yet from the mentality of peace, and we cannot wonder that Japan should be still further off. Still, her leaving the League is the beginning of further trouble. She has the world against her in a refusal to recognize any territorial adjustments brought about in contravention of the Covenant, but, unless public opinion is expressed by financial and economic boycott, how shall that feudal Empire feel its force?

The Volcanic Republics Again

OBSEVING the attitude of their Big Brother in the North, it is, perhaps not strange that the eleven Republics of South America should have as little grasped the notion of world solidarity as has Japan in the far East, and should imagine that they have still the right to indulge in private warfare. Apart from their frequent domestic revolutions, they show an increasing tendency to pick quarrels with each other, in spite of many pacific engagements, both local and universal. As recently as November of last year, Argentina, not content with far-off Geneva, made public the text of an anti-war covenant, proposed last June to her ten sister Republics. It contains nothing that the Covenant of the League does not secure for its members, except perhaps a declaration of non-recognition of territory acquired by force, and only shows that the League does not seem very real to these New World States, who already belong to the Pan-American Conference, embracing the twenty-one Republics

of the Western World, and designed to promote harmony and peace amongst them. Yet no sooner has the scandal of the wholly unnecessary "war" between Bolivia and Paraguay become the subject of League settlement—which, indeed, has not yet been complied with—than Peru and Colombia are at each other's throats over a no less trivial *casus belli*. Peru seems to be the chief offender, in supporting some local filibusters in a seizure of territory. Its excuse is worth quoting as showing the justification for the dread arbitration of war still thought sufficient in South American diplomacy—"Tarapaca, having passed to Colombia [by a ratified Treaty] barely two years ago, has again been occupied by Peruvians, as the result of a spontaneous movement of national reintegration." But if the excuse were as strong as it is obviously flimsy, what are we to think of the national morality which violates several solemn international engagements rather than reprove such a "spontaneous," and piratical, movement?

The Intransigence of Peru

BRAZILIAN mediation, offering to administer the invaded territory pending arbitration, having been refused by Peru, the United States, in defence of the violated Kellogg Pact, addressed a strong Note both to the League of Nations and to Peru, calling for a strict observance of that obligation, that explicit pledge to renounce warfare in international disputes. It would seem that the States are at last recognizing their indirect responsibility for the continued belligerency of the South American republics. Bolivia raised a large American loan in 1928 for internal development, bought with it (American) munitions to fortify "the Chaco," and now cannot serve the debt! Peru has also defaulted, for similar reasons, on her American creditors. Accordingly, President Hoover and his successor have both come to see the necessity, in the interests of finance as well as of world peace, of combining with the rest of the world in placing an embargo on arms-export and controlling that equivocal traffic, which, far more than any other single cause, is impeding the progress of peace. Last October, we gave a short history of the way in which the War-Traders have managed to block all attempts to restrain the sale of their output, which must find, or make, a continuous market, if their plant is to be kept running and their dividends paid. But in spite of

America's change of policy—the more marked because it is reckoned that U.S.A. firms supplied Japan with £36,000,000 worth of munitions last year—there has as yet been no check on the traffic, wherein this country has the largest share. Occasional questions in the Commons drag out of ministers facts that would otherwise remain secret, such as that in 1932 nearly 8 million rounds of small-arms ammunition was supplied from Great Britain to China and over 5 million to Japan, besides other armaments to both. The scandal of great States formally renouncing war, yet, for the sake of money-making, supplying freely the means of waging it, of League members assisting each other to violate the Covenant, without seeing that this policy makes a futility of disarmament discussions, has done more to discredit the League than all the machinations of the militarists. No responsible statesman seems even to have contemplated how the enormous vested interests dependent on the continuance of war are to be dislodged, yet, until they are in some way diverted into other more salutary channels, as was the vast finance of Herr Krupp, there can be no peace for the world. The least that should be done, now that Japan has been judged to have disregarded her international obligations, is to forbid any shipment to her of the means of war from any quarter.

A New Mid-European Alliance

HOW far from thoughts of peace and amity are the nations on the Continent was shown by the commotion aroused amongst their neighbours by the determination of three central European States—Czechoslovakia, Rumania and Yugoslavia—"the Little Entente"—to enter into a sort of formal Federation so as to benefit each other in their internal relations and to present a united front to the world. The constitution of the League, to which these nations belong, allows for this sort of inner alliance, which differs from other *ententes* only in being set forth in an elaborate Statute or Pact of Reorganization. Why such a natural combination should excite Italy or Hungary or Germany against France is unintelligible, except on the supposition that, as one diplomat has expressed it, "under the smooth surface of the League of Nations, Europe is full of rottenness." Judging by the Jingo Press abroad, the old bitter rivalries and suspicions seem to have revived considerably, finding their

ultimate source in the injustices of the Peace Treaties. The alleged discovery that Italian firms have been supplying munitions to Hungary with the help of Austria—another instance of the pernicious effect of private trade in arms—has, no doubt, added fuel to this international distrust, and made the task of the Disarmament Conference more difficult.

The Continuance of the Disarmament Conference

THAT Conference, which celebrated its first birthday on February 2nd, resumed work on that date in a somewhat chastened mood, yet evidently bent on retrieving its reputation as a business concern. Since we hold that the greater the disarmament, the more complete the security ; provided always that the disarmament is simultaneous and reciprocal ; we have never understood the logic of the French attitude, which demands the establishment of security first. As the British representative said : "The Covenant of the League, the Pact of Paris, and the Treaty of Locarno, if honourably complied with, are sufficient to provide security for all." The whole trouble lies in that phrase "if honourably complied with." The French want such a reorganization of Europe as would prevent even the dishonourable from breaking the peace. The speedier and safer process would surely be to lessen everyone's power of offence, by adopting the standard designed by the Allied experts to render Germany incapable of aggression. Thirty-three English national organizations interested in peace issued a manifesto on February 2nd, stating briefly the needs, and embodying the hopes, of the war-weary world. It demands the following measures :

General abolition of the weapons forbidden by the Peace Treaties, viz., Warships over 10,000 tons, and submarines ; tanks and big guns ; military and naval aircraft.

Comprehensive limitation and drastic reduction of all remaining armaments.

Suppression of private trade in munitions of war ; international supervision of State manufacture and sale of war material.

Reaffirmation of existing obligations to renounce war, and of acceptance of collective responsibility for the maintenance of peace.

Here we have the translation into reality of the various engagements already entered upon, the "honourable fulfilment" of solemn pledges. If we are asked—What about Japan?—we answer that Japan, and for that matter Russia, could not hold out against world opinion, enforced by a financial boycott, and that both countries depend for their powers of offence on the material provided by the rest of the world. It is a hopeful sign that the chief European Powers seem disposed to begin with abandoning the practice and the means of aerial bombing. It is for the civilian populations, who will be the first to suffer from the practice, to stiffen that resolve.

Peace Prospects in Germany

WHAT many people contemplated with acute fears for the peace of Europe, the appointment of Herr Hitler as German Chancellor, happened on January 30th, in circumstances which seem to have mitigated the prospects of disaster. For the new Chancellor holds office with the support of men who do not share all his views, and his utterances since his appointment are those of a man sobered by responsibility. It is discomforting to Catholics to note that the Centre Party has not felt able to give Herr Hitler its support, for that shows that it foresees projects and methods that do not square with Christian morality. Moreover, broadcasting on February 12th, the Chancellor said—"If the German people should desert us [*i.e.*, at the elections on March 4th] that will not restrain us. We shall take the course that is necessary to save Germany from ruin." These are obviously the accents of Mussolini, but the speaker unfortunately is wholly lacking in that recognition of spiritual values which has given a certain stability to Italian Fascism. Anyhow, the ex-Allies have now got what their short-sighted effort to keep defeated Germany in a permanent state of inferiority and weakness was bound to produce—the demand of a new German generation for a reconsideration of the disabilities imposed on her by the peace treaties. That demand was implicitly granted when Germany was admitted to the League and, more recently, when her claim to an equality of national status was recognized. It is clearly Herr Hitler's intention to make these implications explicit. That can, we hope, be done peacefully by negotiation. Both Germany and France will gain incomparably more both morally and materially by

friendly co-operation than by hostile opposition. The Chancellor has even said, in the first flush of his triumph, that "Germany is fully conscious of the duty of working for the maintenance and consolidation of peace. May all others co-operate in fulfilling this, our sincere wish for the welfare of Europe. Great as is our love for our army, we should, nevertheless, be happy if the world, by a reduction of its armaments, were to render unnecessary an increase of ours." This is not the tone of Bernhardi : we trust that the French public, which is not essentially belligerent, will recognize and respond to the change.

Native Rights in Kenya

AT a time when a great power has, however it may deceive itself, put its material interests before its honour, it behoves the rest to be all the more scrupulous in observing their pledges. The discovery of gold in the native reserve of Kenya has resulted in a practical rescission of several clauses of the Native Lands Trust Act of 1930, which provides that no land shall be taken from natives without adequate compensation in kind, that in any case land "in beneficial occupation" shall not be disturbed, and that the native Council in native questions shall be consulted. The Colonial Office is fertile in excuses for non-observance of these rules—"the concessions are mere revocable leases," "the natives have been generously compensated in cash," "the territory concerned is small in comparison with the whole reserve," "the influx of miners will enrich the natives," etc.,—but people are rightly anxious about the principles involved. One solid gain issuing from the Great War was the formal repudiation of the practice of exploiting native races, embodied in the institution of the system of Mandates under the supervision of the League. Here we have disquieting signs of a return, in a dependency, to that evil practice. The tract which has been found auriferous, amounts to about 420 square miles, but it is growing daily, and no one can doubt that, wherever gold is to be got, there man will seek for it. Leases may be revocable, but they are also renewable. Not only is there no provision in law for the "compensated" native, but he is actually forbidden by law to purchase land. The argument that mineral rights in the Colony belong to the Crown may be sound enough in law, but it bears a close resemblance to the Socialist

plea that coal-mining royalties at home belong to the nation. We need say no more than that the setting aside with a high hand of a serious engagement on which a race under colonial protection confidently relied, even though the breach of faith in the circumstances were not very grave, is a bad precedent, the effects of which should be sedulously counteracted. The chance will come when the Morris Carter Commission, appointed precisely to determine native land-rights, reports later on in the year.

The Irish Elections

THE elections in Ireland on January 24th resulted in the return of Mr. de Valera by a clear majority of one vote. But his party is homogeneous with seventy-seven members, and he is supported by the seven Labour members. On the other hand, the Opposition is composed of three parties—Cumann na nGaedheal (54), Centre (11), and Independents (8), with one independent Labour member. Owing to the system of Proportional Representation, these totals accurately reflect the strength of the parties in the country; 771,059 votes were cast for the Government, and 615,310 for the Opposition. The poll was exceptionally heavy and the result shows at least that the majority of the electorate are in favour of the policy of Mr. de Valera. What that is has become clearer from the contest. It is an assertion, in the first place, of the full national status of Ireland, not as a concession from another Power which might justly withhold it, but as an indefeasible right. Because the "Oath of Allegiance" is considered, in theory at least, an infringement of this national status, it will no longer be exacted from members of Parliament. And the Land Annuities, which it is contended were never formally agreed to by the Irish people, will continue to be withheld from the British Treasury, and paid into the "Suspense Account" until the British claim is made good or, occasion arising, the interests of the Irish people make its withdrawal desirable. Domestic legislation foreshadowed seems designed to establish a sort of Distributist state, with decentralized industries and a repopulated country-side; a thoroughly Catholic ideal reversing the results of the materialistic capitalist system. Whether it will be feasible, time will show; it would seem to require fuller national support than the votes indicate. It is obviously desirable that

a nation should find its main support in its own home market, exporting only the things that it does not want, that it should produce primarily for home consumption and then only for export; but this implies, even in a country so little industrialized as the Free State, so great a revolution of thought and practice that it would seem to need a thoroughly united national effort.

A Divided Nation

IRELAND, alas! is not a united nation, either geographically or in sentiment. Always at the President's elbow, interfering with his projects, clouding his ideals, paralysing his efforts, stands the spectre of Partition. Those who speak of the repudiation of pledges by the Republican party should never forget how all patriotic Irishmen regard the fiasco in which the Boundary Commission, which was supposed to give the Nationalists of the Six Counties, those at least on the borders of the Free State, the option allowed to their opponents, *sc.*, of choosing to which government they should belong, finally ended in 1926. That boundary line "according to the wishes of the inhabitants" was never traced, and an anomalous community of Irish folk were allowed to cut themselves off from their fellow-countrymen, on grounds ultimately based on religious prejudice. Mr. de Valera, in a broadcast to the States on February 12th, Lincoln's birthday, spoke for his opponents as well as for his own party, when he said—

The partition of Ireland was not the act of her own people. . . . They have never assented to it and never will . . . the island is too small to be divided. The pretext that partition was necessary to save a minority from religious persecution at the hands of the majority is an invention without any basis in the facts of our time, or in the history of the past.

Accordingly, before he can realize his dreams, the task before the President is to persuade the majority in the N.E. that what they have drunk in with their mother's milk is a baseless invention, and that they can be just as prosperous (or even more), as an integral part of Ireland. If he can thus manage to undo the mistake of Partition, he will rank as a statesman with Lincoln whose genius in his day succeeded in preventing it.

The Future of the Catholic Land Movement

BY this time, so constant and out-spoken has been the criticism of the Catholic Land Movement in the Catholic Press, that those responsible for the Movement must know what exactly are the weak spots in their scheme and what they must do and aim at, in order that it may adapt itself to the economic facts of the situation and continue to win Catholic sympathy and support. It must be made clear, to start with, that all the land colonies will, ultimately and fairly soon, be self-supporting. There are more urgent claims on Catholic finance in the shape of churches and schools. Although life on the land can be made to harmonize more easily with the demands of the Catholic faith, provided that the means of worship are accessible, than life and work in a factory town, it has its own hardships and temptations and calls for more strength and solidity of character. Without the stimulus of a lively faith and the means of literary culture, the land worker's nature, like the dyer's hand, tends to become subdued to what it works in. And the long and early hours of work must surely be balanced by real recreation. Some of the advocates of life in the country seem to postulate for the land-worker something like a religious vocation, forgetting that religious vocations are, in the nature of things, only for the few. The average man or woman is not meant to be a recluse but a social being, and he shouldn't be starved in his social instincts by residing in the country. The notion of forming a quasi-Religious Order to cultivate the land has been mooted more than once, but that would not solve the problem of town congestion. And if land-schools are wanted, none conduct them better than those traditional agriculturists, the Cistercians, as may be seen to-day in the great agricultural establishment run by the Order at Mount St. Joseph's, Roscrea, Tipperary. What impresses one most in the criticisms of the various land-settlements is that the practical farmers tend to think ill of their chances of success. What have those interested to say in answer to such expert criticism? The Movement needs to have its principles and ideals restated, lest it should be thought impracticable and fail to accomplish that revolution from an unnatural mode of existence which originally inspired it.

THE REAL ST. PATRICK

TO assert that St. Patrick does not receive the attention which his life and work merits may appear extraordinary in view of the known affection in which he is held by the race he converted and by the number of "Patricks" who inhabit the earth in our own day. Yet it can be quite true to say that a beloved person does not receive due attention, just as a beloved husband or wife may be taken for granted rather too much by the partner. St. Patrick has been taken for granted; he is the Apostle of the Irish race, he brought the Faith to Ireland and inspired a stream of missionaries whose influence has impressed itself on the world down to our own generation. All that being recognized, what more is necessary?

It seems to us that it is equally important to know what manner of man St. Patrick was, just as it is to know greater or lesser saints. The fact that he lived fifteen hundred years ago does not detract from the attention we should pay to his life, since the influence of spiritual greatness does not fade with time. Who will assert that St. Patrick is better known and understood than St. Augustine, or the many saints in the Calendar dating from the first centuries of persecution? To appreciate a saint and his work we must read him as well as read about him, and, while St. Patrick's "Confession" is not as remarkable as the literary masterpiece of St. Augustine, how many can say they know St. Patrick's writings at all?

When the average Catholic thinks of great missionaries, St. Francis Xavier will undoubtedly stand out in the mind. Nevertheless, St. Patrick was a greater missionary by far than the Apostle of the Indies, if, indeed, judged by the success and permanence of his work, he was not the greatest missionary in Christian history. Not to recognize this is surely not to know St. Patrick adequately, a lack of knowledge the more to be regretted because there is much to be learned from St. Patrick's life which will benefit us in this century. St. Patrick was a great mystic as well as a man of immense spiritual attainment; he was, moreover, thoroughly practical, a powerful organizer and a splendid leader, and he had lovable qualities like those we admire so greatly in other more "popular" saints.

While we may suspect that, in the past, a certain amount of national prejudice has brought side issues into the controversy about St. Patrick's own nationality and birthplace, the best modern Irish writers are agreed in favour of Britain as his home. We learn beyond doubt from his own writings and those of his earliest biographers that his father was a Roman citizen of high rank, and it is likely that he lived in one of the Roman "colonies" on the banks of the Severn. It is curious to note that at that time the Irish were a powerful and predatory race, given to ravaging the west coasts of ancient Britain as the Germanic tribes ravaged the south and east. It would seem that Patrick was a victim of one of their raids. It might be said, and it is certainly profitable so to reflect, that these lawless incursions, culminating in the capture of the boy Patrick and his condemnation to years of slavery in Ireland were the seed of Ireland's martial decay. Developing this line of thought, we may consider Ireland's subsequent loss of liberty as a judgment on her early ruthlessness to her neighbours—a characteristic common enough before Christianity came—yet, in taking Patrick, Ireland took that which more than compensated for the later loss of liberty. It is a fact that if Ireland had not turned her swords into ploughshares, and more holy objects, during the centuries following St. Patrick's mission, she would not have become the easy prey she presented to the Danish and Anglo-Norman invaders.

St. Patrick was, of course, a Christian from his birth, and, during his years of slavery in the North-East of Ireland, he learned more about the great truths of Faith and acquired a deeper knowledge of his Master than he might have done as a happy youth in his father's home. It is good to remember that the Saint returned to begin his missionary campaign to the very place where God had ordained that he should be held a slave, planning the while to bring spiritual freedom to his captors, many of whom had been so kind to him as to merit the title of his friends. The Saint's earliest missionary successes were made more easy by his knowledge of the Irish language, for he was not, indeed, a stranger when he returned to the land he had learned to love. All through his life St. Patrick used the Irish language, not only because he had but a smattering of Latin—he is quite frank about his lack of scholarship—but because he loved to use its musical cadences in the many beautiful prayers wherein his poetical thoughts found expression.

St. Patrick in his writings tells us of his imperfect literary education, which his monastic training and his studies in preparation for the priesthood did not wholly make good. Yet he succeeded where others more learned and eloquent might have failed, for he was divinely guided and never lost confidence in the support of God. So rapid was the progress of Ireland's conversion that seven years after St. Patrick had begun his work in 432, Secundinus and two other bishops were despatched to help him by St. Germanus of Auxerre, the Saint's own consecrator.

His early apostolate was necessarily one of trial for the Saint, for he had the strongly established religion of Druidism to overthrow, but, after receiving at Rome from Pope Leo approbation and confirmation of his mission in 443, he returned and founded the primatial See of Armagh with several suffragan bishoprics. Thus with positive papal recognition, Ireland took the status of a Christian country, some eleven or twelve years after St. Patrick had begun his mission—a status which her devotion to his teaching, joined to his prayers for her, has helped her to preserve unaltered, through weal and woe, right down the centuries.

Long before St. Joan of Arc was led by "voices" to her great enterprise, St. Patrick hearkened to the "voices" of the Irish, in what he modestly describes as night-visions. It is clear enough that St. Patrick's "voices" were equally a guide to him at many difficult stages of his missionary labours, and in his hours of desolation they came to him; a slave on Slemish Mountain; during the Lenten-time he spent on Croagh-Patrick; in his times of trial, and last of all in his years of retirement before he breathed forth his soul to God. If he was not a scholar, nor exceptionally fitted to describe the deep things of the soul, he was, nevertheless, a mystic to whom it was given frequently to experience that sensible contact with the divine, denied to the imperfect.

St. Patrick was a wonder-worker also, and was allowed to use his power of miracles at critical periods in his ministry. It must not be imagined that the Irish whom he evangelized were a pagan race in the same sense as we apply the adjective to the black and yellow peoples of to-day. In the fifth century Ireland had a high degree of culture and development, evolved almost entirely apart from the influence of pagan Rome, and possessing an indigenous religion with an elaborate ritual designed to impress and hold its participants. The

Druuids were learned men for those times, and had developed occult powers which gave them an immense prestige amongst the people.

It was in contest with the Druuids that St. Patrick invoked the God-given power of miracles, essential then as always to convince the infidel of the truth of divine revelation. In the records of those "trials of strength" St. Patrick every time showed that the power of God was triumphant over the powers of men, or the power of evil. We have no reason to think that he thus converted false priests opposed to him; but by his miracles St. Patrick proved to the onlookers that God was with him, and broke for ever the sway of the idolaters.

The common impression that the High-King Laoghaire was converted in the first encounter with St. Patrick is not only unfounded, but is lacking in appreciation of the Saint's actual procedure. He made a point, it is true, since the tribal system of society was in vogue, always to approach the head of the clan first, but in certain cases he could win only tolerance not conversion. There is nothing to show that the High-King was converted at any time: he remained an open, or covert, enemy of the Saint throughout his apostolate. When St. Patrick kindled the Paschal fire at Slane in 433 in defiance of the King's orders that no fire should be kindled before the festive one of the Royal House, the Saint was saved from death only through the force of his miracles and the direct protection of God. Even when he was politely received, in the banqueting halls of Tara, attempts were made to poison him, and but for heaven-sent power he would have been the victim of Druidical strategy and cunning in the trials which ensued. Nor were the Saint's missionary labours more easy because he had secured the acquiescence of the High-King. The lesser Kings and chieftains were largely autonomous in their own domain, and they had each to be won over by skilful argument. The chieftain who donated the land on which the first Cathedral of Armagh was erected never, to our knowledge, became a Christian. He was, however, deeply impressed by the Saint and, Pilate-like, influenced by the words of his wife, but like Pilate he remained detached. All this does not suggest that few chieftains were converted—the contrary is the fact—but it emphasizes that Patrick's work was no light task, even if the Irish were so remarkably open-minded as to be unique among the pagan peoples.

To secure the active co-operation of womenfolk in mis-

sionary endeavour is looked upon as a rather modern development. St. Patrick was extraordinarily "modern" in that case, since he freely drew on the devotion of the sex for the equipment of the Churches he was erecting. He was delighted with their whole-hearted acceptance of the Gospel and their readiness to adopt the religious life. The rôle played by the women of Ireland in the evangelization of their country is one of the most glorious chapters of an inspiring narrative, and their practical assistance is an indication of the free position they enjoyed under a highly-developed civilization.

Throughout all his life and even during the thirty years of his active labours St. Patrick was unremitting in the necessary work of his own sanctification. We know that he learned to plumb the secrets of prayer and mortification as a boy-slave on the mountain-side. He has told us himself how many times he spent the whole night in union with God, and again "before daybreak I used to be roused to prayer, in snow, in frost, in rain, and I felt no hurt; nor was there any sluggishness in me."

Thus Patrick was not sanctified only through his high office of apostle; he spent a long apprenticeship in the discipline of sanctity and trod assiduously the common road of prayer, love, mortification and humility. He was, indeed, a model to his followers, nor could they have been so splendid a band of men and women had they not the finest of examples in their leader. It was obviously due to the force of his personality and the tradition he established that Ireland produced more saints in the dawn of her Christian profession than any other nation in a like period.

It was probably during the last years of the great Apostle that he composed the two writings which, more than anything written about him later, give us the real man—his Confession and his Epistle to the British clergy. The first is a sort of "Apologia," for he had many detractors who envied his greatness and sought to undermine his influence. It is thoroughly Pauline in its admission of personal unworthiness and in its claim to a divine commission. The Epistle, whilst also giving interesting biographical details, calls upon the clergy of Britain to excommunicate a certain marauding chief who had carried a number of the Saint's converts into slavery. Apart from these autobiographical sources, the first extant "Life" of St. Patrick cannot be dated earlier than two centuries after his death. During the interval, as was natural,

many marvellous legends had gathered round his name. It would have been difficult to determine his true character from these later lives alone. Hence the surpassing value, as giving us the real St. Patrick, of those two documents.

Let us end with quoting the opening sentence of St. Patrick's great Confession—"I, Patrick the sinner, am the most rustic and the least of all the faithful, and contemptible in the eyes of very many." To humility such as this God can entrust His greatest gifts, and in the career of His servant Patrick we surely have a striking illustration of the fulfilment of the promise—"He that humbleth himself shall be exalted."

M. J. MURRAY.

Annunciation

E *T incarnatus est!*

To Jewish hearts, athirst for rule restored,
To Jewish minds, by Sinai-fears opprest,
To longings, fired by oracles misread,
How best might come the Promise of the Lord?
How fitliest blazoned forth the Tidings blest?
'Twere surely meet such crownéd prophecies
Were clarion-spred
Through trembling skies :
And that from every hill-top bare
Fire-pillars lit
The midnight air :
That deep in Heavens' blue were writ
In script of gold
The words of awe :
That lightning leapt and thunder tolled
To hail the event that seers foresaw,
The news to bring—
"Messiah cometh, Israel's Judge and King!"

Yet not so came He to His own,
But all unseen, that Springtide morn,
By angel-lips the news was borne
Unto a Maid, aloof, alone,
On bended knee,
In Nazareth of Galilee !

W. JOLLEY.

NEWMAN HOUSE

THE PIONEER CATHOLIC SETTLEMENT

THE growing interest taken in the Catholic Social Movement, shown by the crowded Summer Schools of the C.S.G., its widespread Study-Clubs and by the continued existence, struggling though it be, of its Labour College at Oxford, prompts one to recall the earliest stirrings of the "social sense" among British Catholics and the fate of its first tentative efforts at expression. "Newman House," the original Catholic Settlement, is now but a name. Its activities were comparatively meagre and unimportant, but all the same it was once an inspiration for many young and energetic social workers and, moreover, it gave rise to great developments in the matter of University life for Catholics.

In the last decade of the nineteenth century, a partly Christian, partly humanitarian, wave of social interest passed over the public consciousness in England. General Booth's "In Darkest England" had struck the right note and made the public realize the awful social conditions of the poorer victims of Godless industrialism. No one has described better than Henry Nevinson in his "Changes and Chances" the social movement of the day and the almost feverish rush whereby the "quality" sought to bring "light and culture" to the submerged. Toynbee Hall (founded 1884) under Canon Barnett and Mr. T. C. Okey attacked the problems from the social and intellectual angle, whilst Oxford House, in 1889, under Dr. Winnington Ingram (now Bishop of London) provided the religious element. The movement spread through the universities and the public schools, and aroused the generous impulses of the young. The awakening amongst Catholics, long, in spite of all the efforts of Cardinal Manning, under the blight of social apathy engendered by persecution, came later. Early in 1891, James Britten, that impassioned pioneer in so many Catholic causes, addressed the newly-formed Newman Society—a small, and more or less select, body of Catholics, who by very special permission were allowed to attend the University of Oxford. He told us of what was being done by others outside the Church, and, in his amusing way, spoke about his own experiences with a Catholic Lads' Club in South London and about his Catholic Students' Union, which he and

John Gilbert (now Sir John, of London County Council fame) were leading. He so stimulated our enthusiasm that a small group of the Newman Society determined to see whether something could not be done on similar lines for Catholics. James Hope, Francis Urquhart, and the writer were appointed to go into the matter. In the upshot a small house was taken in the Kennington Road to serve as a social centre, and distinguished by the name of Newman, then only a few years dead. A Governing Committee was formed of representatives from the various Catholic Public Schools which it was hoped were to supply the workers. Amongst them were James Hope from the Oratory, George Pfaehler from Stonyhurst, Cyril Payne from Beaumont, Edmund Bellord from Ramsgate, John Gilbert from Tooting. Later on the Hon. Everard Feilding from Fort Augustus and Cambridge, joined the Committee and did much to energize it.

The Committee found a sympathetic Patron and President in the Southwark Diocesan, Bishop Butt of Crimean fame, with his staff of clergy, always ready to help in good works. Canon Keatinge, Canon Edward St. John, the founder of the Southwark Diocesan Emigration Home, and later on, Father McCall, a migrant from the Oratory, all materially helped to make the Settlement a centre of real activity. It began by taking over the management of the Lads' Club and the Students' Union, with the close co-operation of James Britten and John Gilbert. A Senior Men's Club quickly followed; cricket and football clubs were soon formed, fields rented from the London Playing Fields Committee and even the back garden of the Settlement was pressed into service as a bowling pitch, under the instruction of no less a distinguished cricketer than "Gerry" Weigall, famous in the M.C.C. and Kent Cricket Club. The small house could not accommodate more than three or four residents at a time. Mr. Rooke Ley, the Hon. W. Gibson (now Lord Ashbourne), the Hon. Everard Feilding, were amongst the first, but many others came to see what was happening, to assist at concerts, to produce plays for the amusement of the club members, to organize games. The first Catholic Lads' Brigade was formed, and was a great success, drilling and boxing matches forming part of the attractions: and so the movement grew. Later on the Committee, backed by generous guarantors, decided to take a larger house in the Kennington Park Road, which accommodated more or less permanently Bernard Newdigate,

Dietrich Böselager from Christ Church, Oxford, Hugh Ferrers from Cambridge, Lord Ashbourne, Cecil Dwyer from South Africa, Hugh Spender from Oxford, Tony Dunbar, Percy Bewicke and James O'Connell. The two Hon. Secretaries (Everard Feilding and myself) were always there. Most of the residents followed their own occupations during the day, but all took part, in some way or another, in the various undertakings that Newman House sought to further. The Catholic Diocesan Emigration Home was greatly helped by the Committee, both financially and in other ways. The Home, too, had its own Brigade, with a band, the gift of St. Augustine's, Ramsgate, and there were camps on Bank Holidays at Lydd or Wonersh in the grounds of the Seminary lent by Dr. Bourne, now the Cardinal Archbishop, who took the keenest interest in the Movement.

Father McCall had charge of the spiritual welfare of the clubs. There were short retreats, monthly Communions, special Sunday breakfasts, and all that could be done was done to create and sustain a Catholic atmosphere.

The Movement prospered, and gradually got connected with other similar organizations. Other clubs were formed in Bermondsey, Vauxhall, Camberwell, etc., till in the end a Federation came into being. In 1897 Queen Victoria's Jubilee progress through South London helped us materially, for the Committee was able to lease off one of the clubs to view the passing show and thus gained funds enough to justify the foundation of a Parochial Hall for social gatherings, and better equipment for the clubs. The Duke of Norfolk, whose interest in all that concerned Dr. Butt was well known, helped very considerably; he laid the foundation stone of the Hall, and, subsequently, the first Lord Russell of Killowen presided at its opening.

Thus, Newman House, originally a very modest venture, had led in the first few years of its existence, to considerable developments in the way of Catholic Social Service. But it was whilst pursuing its original purpose, to become the occasion of an important change of attitude on the part of ecclesiastical authorities in respect to the frequentation by Catholics of the old universities. The connexion came about in this way. The Committee was at the time in close touch with Monsignor Nugent of Liverpool and Arthur Chilton Thomas, the lay organizer of so much social work in the Liverpool Diocese. Monsignor Nugent in 1894 had returned

from America, full of interest in Summer Schools for Students and Teachers, which he had seen at work in the States. Fired by his descriptions, the Newman House Committee conceived the idea of trying to arrange something similar for the Catholic Elementary Teachers of both sexes in the British Isles. They knew, of course, of the University Extension Lectures organized by Professor Michael Sadler and held alternately in Oxford and Cambridge, but it was naturally thought that Catholics would need a Summer School of their own. In the course of that year a special representative Committee was formed, drawn from several educational centres and including such prominent Catholics as Father Gerard, S.J., Father Thomas Finlay, S.J., Father Henry Browne, S.J., Vice-Chancellor of the Royal University of Dublin, the Very Rev. L. Casartelli, D.Ph., the Rev. William Barry, D.D., Professor Windle, B. F. C. Costelloe, C. S. Devas, the Dowager Lady Denbigh, the Hon. Mrs. Fraser, Mrs. Paravicini, and many other eminent laymen and ladies. Through the kindness of the Master of University College, Oxford (Dr. Franck Bright), and with the consent of the Fellows, the College was put at its disposal for lectures and the lodging of students. Professor Sadler also supplied lists of lodgings outside. The Committee, accepting these arrangements, at once approached Bishop Illesley of Birmingham, in whose diocese Oxford lies, who gave the proposed School his cordial support. He became the Patron and President of the Committee, and promised to open the proceedings by celebrating Pontifical High Mass in the Jesuit Church.

A provisional scheme was drawn up and advertised, with the result that nearly 500 teachers and others promised to attend. The lectures, arranged in four courses—historical, literary, scientific and social—were designedly intended to widen the intellectual horizon of those addressed, and to bring them into contact with the leaders of Catholic thought in the inspiring atmosphere of Oxford; and the enthusiasm with which the project was met seemed a measure of its need. Some of the proposed subjects may here be enumerated.

"The Influence of the Papacy on Modern Civilization," "The Influence of the Church in France during the Eighteenth Century, especially in relation to Social Questions," "Blessed Thomas More," "The Heresy Problem," "Co-operation," "The Value of Property," "Literature," "The

Influence of France on Modern English Literature," "Shakespeare," "Elizabethan Literature." The lecturers chosen were all men of distinction, such as Dr. Scannell, Dr. Barry, Professor Windle, Dr. Casartelli, C. Kegan Paul, B. F. C. Costelloe, Lionel Johnson, etc., etc., and everything promised a successful and profitable school.

But it was not to be. Readers will remember the long domestic controversy, which began when in 1871 the ancient universities were thrown open to non-Anglicans, as to whether Catholics could *salva conscientia* avail themselves of this concession—a controversy which the great influence of Cardinal Manning settled in the negative during his lifetime. His successor, Cardinal Vaughan, felt bound at first to carry out the Manning policy, in which he himself then believed, but although his attitude was well known, the Newman House promoters of this scheme, strong in the support of their Diocesan and not dreaming that a fortnight's sojourn at Oxford during vacation could in any way contravene the ecclesiastical ban, went their way without misgiving. But the Cardinal thought otherwise and asked the promoters, at first privately, to withdraw their project. But they, knowing what a bitter disappointment such withdrawal would be to so many, felt that they could not in fairness do so on their own initiative, although they would do so at once if he publicly stated his reasons for his disapproval. The general question is discussed fully in Mr. Snead Cox's Life of the Cardinal, but the following extracts from the relative correspondence are here printed for the first time. His Eminence writes from Westminster on May 30, 1894:

My dear Mr. Parry,

I now send you my reply to the representations made to me this morning by yourself and Mr. Costelloe in reference to your project to invite Catholics to the University of Oxford, for what is called a Summer School.

After reiterating his opposition previously expressed, the Cardinal proceeds:

The position which I have to defend is a very delicate one, entrusted to me by the Holy See. It requires me to discourage mixed education and the frequentation of Non-Catholic Universities by Catholic Youth. We ought not to open the approaches while we close the doors. I see in your Scheme a danger in this direction. We all

know how strong are the natural attractions of Oxford, and how easily moral barriers, however salutary, are broken down by temptation and the strength of human desires. There are persons who are bent upon removing the barriers which separate Catholics from the great Protestant seats of learning. If these barriers are ever to be removed, they should be removed in a legitimate and open way, and not privately and by side winds.

It is perfectly true that the present Scheme of a Summer School possesses the merit of Catholic organization, Catholic lectures, and religious functions. My objection is not to the Scheme in itself, which I would gladly see carried out elsewhere; but to the fact that you have cast it in the Protestant Colleges of Oxford and that it may have grave and far-reaching effects upon the general educational policy of the Church in England, be they known or unknown to its Organizers.

So long as the policy of the Holy See remains what it is, so long loyal fidelity to it seems to demand that nothing should be undertaken by private initiative, that is calculated to weaken or frustrate the effect of the direction which has been given to us during this time of special difficulty and anxiety.

Your faithful and devoted servant,
(Sgd.) HERBERT CARDINAL VAUGHAN
Archbishop of Westminster.

The Bishop of Birmingham on becoming aware of His Eminence's attitude asked the promoters to withdraw the Scheme. This was immediately done in a letter explaining the position to all who had agreed to attend the Summer School.

It would seem that the suppression of the Summer School project at the last moment had precisely the opposite effect to that intended by the zealous Cardinal. The Duke of Norfolk, apprised of the probable consequences of this setback to Catholic educational interests, asked Mr. Wilfrid Ward, Baron von Hügel and others to draw up a Memorandum and Petition to the Holy See in favour of a modification of the prevailing restrictions, thus uncompromisingly interpreted by His Eminence, and to the Hon. Secretaries of Newman House was entrusted the task of circulating these documents and collecting signatures. Learning of this agi-

tation, the Cardinal was thereby moved to make further investigations on his own account. That same autumn he had come to see that, in the circumstances, the attempt to debar Catholics from entering the universities, without providing them with any effective substitute, was impracticable and unwise, and, having obtained the consent of the Hierarchy, he himself during the next year presented the Petition signed by over 500 prominent clerics and layfolk, to Rome, with the result with which we are so familiar to-day.

His Eminence lived long enough to acknowledge that the fears of those who had resisted the policy had been happily disappointed, for, in writing to Propaganda five months before his death in June, 1905, he said :

I must report most favourably on the effect of these permissions. Catholics have done themselves great credit at both Universities.

So in this indirect fashion Newman House, which came to an end about the year 1900, may claim to have made history. Beginning with 1918 the C.S.G. has held a successful Summer School every year at Oxford, which unites all classes in practical zeal for social reform. And even more directly it led the way to other ventures similar to its own, which are still happily flourishing, the chief of which in London being the Bermondsey Settlement, founded in 1912 by the Down-side Benedictines and presided over ever since by Father Rawlinson, O.S.B. There is the obvious advantage of securing continuity in thus associating settlement work with a Religious Order, and there are various works of the sort maintained by Communities of women, but although, as Father Plater used to say, Newman House was before its time and although the same great social pioneer, the twelfth anniversary of whose lamented death has just gone by, felt that lay work of the kind was so unfamiliar to Catholics in this country that only by dint of persistent pressure could they be brought to realize its immediate connexion with their Faith and profession, surely now the time is ripe for an effort on a larger scale, uniting and co-ordinating various scattered enterprises. The recent formation of a "Plater Dining-Club" and the enthusiasm with which its several meetings have been supported, suggests that under the aegis of that unfor-gotten name something to perpetuate it more securely might be done.

M. SIDNEY PARRY.

FASCISM AND CHRISTIAN ECONOMICS

“**W**HEN a civilization has to be rebuilt,” wrote Gioberti, “a moral centre of action must be established where the source of motion may reside and whence movement may be spread to all its parts, as from the centre to the circumference. History teaches us that every civilization has its special seat in one country or city as its base, which becomes morally the capital of the civilized world.” This is emphatically true of the system which has its headquarters at Moscow. For long years the spirit of Karl Marx hovered over the nations seeking in vain a body which might serve it as a starting-point for the world-revolution which was its object. The successive international organizations which were formed to propagate the ideas of *Das Kapital* could not perform the function demanded by Gioberti, for the simple reason that they *were* international. In order to inaugurate the revolution, Communism had to forsake its initial principle; it had to become a national movement, identifying itself with a single people and acquiring a definite geographical and political basis. Abstract principles had to be worked out under the concrete conditions of Russian life. Without a starting-point of this kind it could have made no practical headway. That Lenin and his fellow exiles saw the necessity of beginning on their native soil indicates their sagacity. A vague movement spread over the whole of western civilization could achieve little. With Moscow as a basis, however, the case was different. From the moment that the International became nationalized, it acquired a new driving force. The fact is one more illustration of the incarnational principle.

But it would seem that almost simultaneously the contrary movement, the Manifesto of which is to be found in Pius XI.’s *Quadragesimo Anno* (embodying, elaborating and re-emphasizing the social teaching of Leo XIII.’s *Rerum Novarum*) and which for convenience we may call the Counter-Revolution, has likewise become incorporate. The capital of Italy is to that movement what Moscow is to Communism. This assertion, no doubt, will be met with the

objection that, though Fascism may do very well for the land of its birth, it is totally unfitted for other countries, especially for those inhabited by other than Latin races. One of the psychological mistakes made by the Russian Dictators, it is pointed out, is that they have ignored the varying mentalities of the people among whom they hope to plant their system. They have looked upon us as though we were all Russians. The criticism is correct so far as regards the Bolshevik leaders, but it loses force when applied to Mussolini. Years ago he declared that Fascism was "not for export," and, though he has since modified that view, he still recognizes that the system he has created must undergo many changes if it is to be adopted by other countries. Latterly, it would seem, there has been forced on him the view that Rome might once more become, in a political and cultural sense, the centre of the world. One cannot doubt his sincerity when he disavows imperialistic designs in the old meaning of the term. It is rather as the source of dominant social and economic ideas that Italy is thought of as leading mankind. Yet even in its modified form he fights shy of this view of her mission. A passage in Emil Ludwig's "*Conversations with Mussolini*," recently published, will make the point clear. It runs thus:

Why don't you found Europe? Napoleon tried to do so, and so did Briand. Well, Briand is dead, and, paradoxically enough, the mantle falls on your shoulders. You seem more ready to accept the heritage than you were five years ago. . . . Mussolini as the founder of Europe! You might become the leading figure of the twentieth century.

I dwelt at some length upon this topic, which for me has become a religion. He contemplated me quizzically, and answered without enthusiasm: "True, I am nearer to this idea than I was five years ago. But the time is not yet ripe. The crisis has first to be intensified. New revolutions will come, and it is as their sequel that the type of the European of to-morrow will be established."

Nevertheless, circumstances may prove too strong, and Mussolini may be forced, perhaps against his will, to consider himself as the initiator of a civilization, opposed to that of Russia and fit to be regarded as a working model by all who repudiate the Bolshevik system. As a political system, the compatibility of the Corporative State with the traditional

teaching of the Church has yet to be demonstrated. The Pope himself has called attention to its overweening claims in the matter of education. And the Church is the guardian of man's essential liberties. But from the economic standpoint there seems to be some reason for considering Fascism as of universal validity. In its main principles it embodies the truths laid down in *Quadragesimo Anno*. As background for its chief features lies that social philosophy of the Universal Church which has entered so deeply into the mentality of the Italian people whose interpreter Mussolini is. The Dictator is himself a passionate Nationalist. Nationalism is the supreme motive-power of his personality. But he has embodied in his system (simply with the purpose of re-creating his own nation which had fallen under the influence of "Liberalism") the teaching of the international Church. The spread of Fascist ideas, therefore, in regard to the relations between Capital and Labour and the whole industrial system, if it occurs to any great extent, may be regarded paradoxically as the triumph of the Church over the Fascist leader. If he becomes what Emil Ludwig suggested, it will be in spite of himself and due to the fact that he has faithfully incorporated in his legislation the spirit of the Catholic people whom he governs. It is one of the startling facts of modern history that it should have been left to a whilom anti-clerical to bring the nation back, so far as concerns its social and economic life, to its own native and Catholic self.

And here we may pause to observe that, while the initiative and synthetic genius which have made the Italian Revolution are the Dictator's, it is because he has allowed himself to be dictated to, that he has succeeded. Neither a hypocrite nor (in the vulgar sense) an opportunist, he has set aside his own former prejudices in order to defer to Italy's soul. Posterity will think of him as the servant rather than the master of his country. And because that country is steeped in the Catholic Faith, he has not only installed the symbols of that Faith in the schools and entered into a Concordat with the Vatican, but has also modelled his statesmanship on lines laid down by Papal Authority. A comparison of recent Encyclicals on social questions with the Fascist system will reveal the extent to which this is the case.

In his "Life of Mussolini," Sir Charles Petrie says: "It is claimed by his admirers that the whole social system of Fascism is but the logical development of the famous *Rerum*

Novarum Encyclical of Leo XIII., and that there is a good deal to be said for this point of view, would appear to be proved by the remarkable similarity of the attitude adopted by the present Pope towards the question of Capital and Labour and that of Fascism." But this is underestimating the resemblance. It would seem to extend beyond the single issue mentioned.

The control exercised by Mussolini's Government over all departments of the national life, its assumption of authority to regulate industrial, commercial and social affairs, antagonizes the Englishman brought up under the *laissez-faire* conception of government. The fixing of prices, the prohibition of strikes and lock-outs, the laws, reminiscent in some respects of Puritan times, regarding dance-halls and cabarets and the closing down of numerous bars and wine rooms which Mussolini calls "cheap vendors of ruinous felicity," strike us perhaps as tyrannous. Yet it may be at least argued that there is in this nothing contrary to Catholic principles. On the tenth anniversary of the March on Rome the *Osservatore Romano* singled out these very features for commendation. After paying a tribute to the Dictator's practical appreciation of "the Catholic idea," it went on to say:

Other things deserve praise besides the innumerable material works and benefits created by the Fascist regime, and it is the protection, without hesitation and weaknesses, of infancy, the restoring to honour among the people Christian language and dignity, the protection of family ties, of maternity, of public morals, the suppression of licentious houses and acts against the Divine and natural laws. Catholics, therefore, and the Church can well collaborate with these efforts of the Italian State, which has placed before it such great, religious and noble aims.

The significance of this last assertion can be gauged when we take into consideration the fact mentioned by Professor Schneider: "In general the Government has no hesitation about regulating morals and amusements as it (or perhaps the Church) may deem fit. For there is no aspect of life too private to fall outside the Fascist picture."

But, it may be with some reason argued, approval of such control in the peculiar circumstances of Italy does not necessarily imply that the extension of this regime to other countries would be endorsed. Still, it may be pointed out

that the Encyclicals mentioned, explicitly make governments responsible for some of the matters referred to. Control of industry to the extent of forbidding strikes and lock-outs is definitely mentioned in *Quadragesimo Anno*. The same Encyclical goes further and lays down the general principle observable in such matters. Nothing could be more clear than the Papal repudiation of the *laissez-faire* conception of government. "With regard to the civil power," says the present Holy Father, "Leo XIII. boldly passed beyond the restrictions imposed by Liberalism, and fearlessly proclaimed the doctrine that the civil power is more than the mere guardian of law and order, and that it must strive with all zeal 'to make sure that the laws and institutions, the general character and administration of the commonwealth, should be such as of themselves to realize public well-being and private prosperity.'" Two things must be observed with regard to the control exercised by the Fascist Government. In both it will be found in singular agreement with Catholic teaching.

In the first place the supervision of economic and industrial matters by no means implies that the State, save under exceptional circumstances, desires to expropriate private owners. The description, given by the Most Rev. Dr. Sheehan of Sydney, of "the Pope's ideal social system" serves also to define the Italian system. "It is," says Dr. Sheehan, "capitalistic so far as it advocates private ownership, widely diffused. It is socialistic so far as it advocates the general control by the State of all industry—not necessarily political ownership of certain services—State control of credit and banking, and the extinction of financial powers of money lords."

In the second place the State's authority in the spheres of industry and commerce is delegated through a descending series of corporations resembling in functions the craft and merchant guilds of the Middle Ages. The whole nation is organized in these corporations as producers. This conception of the citizen as a productive worker is the basic principle. The authority exercised is from above, but not only is ample freedom given to individual initiative, but such initiative is positively encouraged. By associating together, in the interests of their business, employers and employees, class divisions cease to be important and the class-war is rendered needless. It was this remedy for the antagonism between different sections of the community which was advocated in *Quadragesimo Anno*. The passage may serve to

describe the Corporative State, as Mussolini's ideal has come to be called. Speaking of the conflict of classes, Pius XI. wrote: "There cannot be question of any perfect cure, except this opposition be done away with, and well-ordered members of the social body come into being anew, namely, vocational groups, binding men together, not according to the position they occupy in the labour-market, but according to the diverse functions which they exercise in society." It may be fairly said that those words give us the key-note of the system according to which modern Italy is organized. Anyone who desires to follow further the parallel between the teaching of the Encyclical and the actual State cannot do better than consult "Fascism," by Odon Por. In that book they will find a leading European authority on the Guild System fully endorsing what has been said as to the resemblance between the Fascist corporations and the Mediæval Guilds.

The subject has been dealt with because it seems important that, at the present crisis when so many are being driven by desperation into the Communist camp, the negative warnings against Russian propaganda should be strengthened by reference to a counter-movement, carried out on Catholic lines. To win back the worker, the Church must *show* the Catholic solution of the social and economic problem. Vatican pronouncements, however convincing to us, are less impressive to those without the Faith. But when our definitions can be illustrated by reference to the re-emergence of an ancient nation from a state of inept chaos to one of ordered efficiency under the guidance of Catholic principles, the opportunity is surely not one to be missed.

STANLEY B. JAMES.

[NOTE. The author of the foregoing study of economic Italy, who has done so much of recent years to guide and stimulate Catholic thought in the press, may fairly claim attention for his view that the industrial revolution brought about by Fascism has its inspiration, direct or indirect, in the teaching of the Popes. If that novel State-theory, which is still on its trial, could to this extent be shown to have been "baptized," it would certainly be more sure of Catholic approval and thus gain in stability. But the deep student of *Quadragesimo Anno* and its predecessors may well doubt whether Mr. James has thoroughly made out his case. He passes no judgment on the political aspects of Fascism, which are in some respects at variance with Catholic teaching as set forth both in Leo's masterly Encyclical "On the Christian Constitution of States" and in the present Holy Father's not in-

frequent protests against this or that intrusion of the State into the ecclesiastical domain. But he claims in his essay that "from the economic standpoint there seems to be some reason for considering economic Fascism as of universal validity. In its main principles, it embodies the truths laid down in *Quadragesimo Anno*." Now, Catholic sociologists abroad, notably Father Raaijmakers of Nijmegen and Father Nell-Breuning, author of "Die Soziale Enzyklika," consider, on the other hand, that the Pope was indirectly yet still clearly *correcting* the Fascist economics in that part of *Quadragesimo* devoted expressly to "the Reconstruction of the Social Order" (pp. 36-44. C.T.S. edition). The Fascist economics, according to these critics, are *imposed* on industry by the State for State ends, just as is the Soviet system. Whereas the Pope's "Vocational Groups" are autonomous bodies, built on the combined interests of capital and labour and free to adopt their own regulations, the Fascist "Corporations" do not blend the two elements of production, but only prevent them from indulging in disputes to the detriment of the general welfare. The Holy Father's mention of this "new syndical and corporative institution" only shows that he regards it as different from his own.

Mr. James very properly quotes from the Papal organ, the *Osservatore Romano*, a general and generous tribute to all the good, moral as well as material, that the Fascist regime has brought to Italy and to the Church. But the paper, as always, is careful to guard against any identification of Catholicism with the theory of the totalitarian State. After the words quoted, the paper proceeds:

Naturally this applause and recognition cannot extend to everything said or done during the past ten years, and does not exclude a reserve concerning the rights and doctrines of the Church. In particular, we cannot approve of each and every theory expressed from time to time, or of affirmations which would give an unlimited power to the State in things which do not properly belong to it.

The many foes which Fascism has aroused by its drastic suppression of their sinister activities are doing their utmost to prove that the Church is irrevocably committed to a regime, which to some extent respects her liberties and has recognized the independence of her Head; so that, when their opportunity returns, they may involve both in ruin. Let us imitate the wise caution of the *O.R.*, and, whilst acknowledging what is good in Fascism, keep in mind that it never has acknowledged the rights of God's Church as a perfect society nor allowed her that sovereign independence which her character and destiny demand.—THE EDITOR.]

¹ See, more fully, "Catholic Church and Fascist State," THE MONTH, June, 1929.

"PIECES OF INDIA"

THESE papers I have before me have brought up a curious memory. They recall my father's good friend, the Slave Trader.

It is almost a shock to realize how close we are to what seems a mere bad legend of history, though really it should not be. Slavery was still a legitimate business in England in the early eighteen hundreds; and since Hawkins became a pioneer in it and our legislators secured monopolies for it right up to the Treaty of Utrecht in 1713, it was considered one of the most national and respectable of our trades.

My father, who was 76 when he died fifteen years ago, knew this Slaver, Adam Pawlak, as an old man of his own parish. There is an odd note about that, too. That parish is now a poorish S.E. suburb of London, inhabited largely by city clerks. Adam Pawlak's house has, in fact, become a boarding house for such, and I often wonder if the lively boys and girls who live there have any idea that the bricks and slates that form their home were wrought together by money earned from a traffic in human bodies. But I doubt whether they know. Adam Pawlak kept his profession dark after his conversion and retirement.

He was, my father told me, a stocky, hearty man, still upright and brisk even in his seventies. There were none of the sinister suggestions of his calling about him. A very ordinary, bluff citizen, always ready, often lavish, with his subscriptions to church charities, President of the local branch of the St. Vincent de Paul and respected by all who came in contact with him in spite of his reserve.

He ran his big house in a neat, apple-pie manner, employing a half-breed negro family as servants. He kept himself very much to himself. Indeed, so little was known about him that he was considered a lonely old bachelor. It was easy for such an attitude to be accepted. Not more than five people had ever been invited inside his gates during the whole of his life in the village, while my father was really his only intimate.

He became friendly with my father through the S.V.P., to which my father, as a very young solicitor, acted as treasurer. His regard grew so warm that presently he took

his affairs out of the hands of his Lincoln's Inn lawyers and placed them with my father's firm, though it was only a local one.

At first their meetings were entirely in my father's office, Adam Pawlak dropping in on all manner of excuses to chat, yet showing a curious reluctance to ask my father to his house. However, time overcame that limitation and he had my father along in the evening, yet always at a very carefully fixed time and day. There was a purpose in all this, but Adam Pawlak approached it cautiously.

It was some time before he let my father know he had been a Slave Trader. He let it slip out so gradually that by the time definite knowledge arrived my father took it as a matter of course. Adam Pawlak had always taken it as a matter of course. It had just been a business to him, and he had seen nothing heinous in it even when British law made it illegal.

He was not, as popular story might have made him, a Slave Captain. He had been a sort of managing clerk or stock buyer, first obtaining his job very much as the clerk of to-day obtains his. He had applied for it by letter and been examined in his capacities of penmanship, figuring, honesty and respectability by a Liverpool firm proud of its solid repute, before being shipped off to the Guinea coast, where in the ordinary way he kept the books of a Factory dealing in "Pieces of India" as the slaves were called.

It was all as humdrum as trading in palm-kernels, or hides or pig-iron. The traffic had its technique and commercial usages like any other business. The Factory was there to buy living bodies from the Arab slavers or negro chieftains who brought the goods in, sometimes singly or in pairs, or, when trade was looking up, by scores. Adam Pawlak and his fellows had to examine the slaves so that there were no bad bargains, pay for them fairly according to their grading, and invoice and ship them in business-like style to the Americas or the West Indies.

The grading was as regularized as any other trade commodity, say cocoa or coal. It was regulated mainly by age and sex. The statute "Whole Piece of India" of commerce was a sound male between 15 and 45, or a sound female between 15 and 35 years of age. Between 4 and 8 years two were counted as one, irrespective of sex, and between 8 and 15 or above 45 or 35 three counted as two. All under 4 were in trade language, "cast with the mother."

There were, of course, many other categories. Faulty or damaged goods, so to speak, needed special consideration, as did those slaves possessing outstanding merits, such as beauty or a great physical strength, that might fetch prices beyond the ordinary market ruling. There was even, it seemed, the qualification of breeding. Certain tribes from certain districts were ranked as more durable and profitable than most, while others were notoriously poor quality, likely to die on a Captain's hands in the voyage to the Indies and having little stamina for field work when they did arrive.

Adam Pawlak could speak with authority on these things because, like Hogarth's industrious apprentice, he rose by sheer application from the humblest position in the Factory to its managership with the reputation of being the shrewdest buyer his firm had ever had. One had to be shrewd, too, he declared for the Arab dealers and chiefs could be as "fly" as horse-copers. They could dye or doctor an old man or a sick one, change tribal tattooing and be up to every kind of monkey trick to palm off indifferent articles for top price ones.

Adam Pawlak talked of all this as a man respecting his capacities as an expert tradesman. He had had no particular squeamishness about the traffic. He had held, as many did, that there was as much to be said for it as against it. Like Boswell and Members of Parliament of that day he had felt that the wealth of the nation was bound up in it and that the Colonies could not be run without slaves. Also, he had held that the slaves were better off in white hands than in their African wilds.

He said that a great deal of nonsense had been talked about the horrors of the traffic, though he admitted that in many cases, especially in Portuguese, French and other ships, conditions could be very bad. But, he said, given a reputable firm like his own, care was usually taken. Would dealers endanger valuable horses or cattle by bad treatment? Well, slaves were just as valuable and had to be cared for just as keenly if they were to fetch a good market price.

Of course, even before his time abuses had crept in. The old Act of William and Mary that threw the Trade open to any Tom, Dick and Harry instead of leaving it in the hands of responsible Chartered Companies, had let in a lot of catch-penny Captains who did any amount of nastiness. Then, too, towards the end of his time on the Coast, in the early eighteen hundreds, that is, when all manner of Abolitionist

laws changed it from a recognized profession into smuggling—and worse—things got really bad.

It brought into the business brutish gamblers who were little less than cut-throat pirates, men who thought nothing of flinging a whole cargo of slaves to the sharks to escape pursuit from the preventive ships. They did this the easier, too, because there was no great financial loss in it. The semi-suppression of the traffic had naturally sent prices up so high that if a Captain could manage to land one cargo out of three he was still a rich man.

It was the coming of these anti-slave laws that made Adam Pawlak leave Africa. He was sorry to go. He'd settled himself comfortably, contracted—well, what men of his type considered a quite respectable "native marriage" with an Arab woman. He had a fine house, was quite a personage on his bit of the Coast. It meant leaving all these things behind but there was no alternative. His Factory was suppressed by English law and he was sent by his firm to the West Indies.

Slaving was now illegal in British ships, but there was still considerable traffic with the southern states of North America, Brazil and the various Latin colonies, sometimes openly, sometimes under the rose. Quite a lot of it, indeed, was carried on by English vessels, sailing under the Spanish or Portuguese flags, or by specially built fast American clippers; that country consistently refusing the "right of search." For these reasons the West Indies, and especially Cuba, became the clearing-house of the Trade, and Adam Pawlak's experience and shrewd eye for values were found to be very useful there.

It was, however, this change that began his distaste of the Trade. Probably travelling to his new position in a slaver germinated his unease. She was not a "hell" ship, but she had reduced the business of negro carrying to commercial perfection. Thus the difficulty of supplying water for so many for the twenty to thirty days' journey across the torrid tropics was overcome by reducing it to the scientific minimum of one teacupful per negro every third day. Also, though the slaves were not so close-packed that they had to sit between each other's knees in the holds, as in some ships, the usual trade gauge of sixteen to eighteen inches per body lying flat between decks so low that the negroes could not sit upright, was scrupulously observed. That might seem crowded, but

emaciation and wastage incidental to the tropic voyage eventually gave the cargo room to turn round in.

However, disturbed though he might have been by these things, he remained in the Trade because it was the only one he was master of and he was too young to retire.

He was twelve years in Cuba and during that time two sets of experiences were working on him. One was the increasing violence, physical cruelty and criminality of the Trade. The other the devotion of the local priests to the negroes.

The slaves were being so rushed through the anti-slave blockade in over-crowded ships that they landed living wrecks, often unable to stand. Thus it was necessary to give them a recognized period of "priming up" to fit them for the auction sheds. And always when a ship-load of these emaciated and often diseased creatures arrived, the priests were the first aboard, going straight into the stench of the holds, where not even the ships' crew would go. There they tended, comforted, medically treated and fed the blacks with the zeal handed down from Las Casas and Peter Claver. They showed so selfless a charity for these poor creatures that, always honest at heart, Adam Pawlak could not help seeing that such good men must be right and his trading wrong.

Then, after twelve years, came the thing that forced him to leave the traffic.

He was going round the barracoons one morning inspecting a ship-load of slaves about due for sale. He was examining them with care because the Captain who had brought them in was a thorough blackguard, quite capable of raiding a friendly village to make up a cargo and, more important from a business point of view, quite capable of trying to slip through men and women damaged in such affrays.

Still, they were a good lot this time, though some of their tribal markings puzzled Adam Pawlak. They were not from the usual slave areas. When he came to the women this was more pronounced. There were about forty of them, there always were less women than men, and they were all strong, comely wenches. Yet good stock though they were he frowned over them. They were not true negroes. They had a strong Zeb Arab strain in them. That was what troubled him. Zeb Arabs were not usual trade material. Also his wife in Africa had been a Zeb Arab.

There were two girls standing behind the main bunch.

They were Zeb Arab, too, yet not true Zeb. They were far too white even for that fair-skinned race. They were, in fact, half-castes and their father must have been a white man.

He eyed them with a growing fear. One of them wore a bead necklace that carried a small gold locket amid other amulets. He put out his hand, took the locket and opened it. It contained the miniature portrait of his own mother.

He had known, of course, that it would. He had not missed it before though he knew he'd taken it to Africa. His Zeb wife must have been beguiled by its prettiness into carrying it off when he sent her back to her people. She, in turn, must have passed it on to her daughter—her daughter and *his*!

There was no doubt about it, these two half-caste girls that had come to him for sale on the slave block were his own children.

Their story was as simple as it was atrocious. These girls, mere babies at the time, had gone back with their mother to her village when he left Africa. They had dwelt there for twelve years, until they had become 15 and 17 respectively—prime "Whole Pieces of India" in fact. Then this pirate slaver had come, attacked their village and carried them off, killing the mother in the raid.

Adam Pawlak never attempted to describe the emotions he had felt at this quite appalling moment. The nearest approach to feeling he showed was when he told my father that these children did not remember him. They had been too young when he left them—now he was merely a slave driver to be answered abjectly for fear of the whip. Also he exhibited some anguish when he described his public struggle to get possession of their bodies.

The Slave Captain knew these girls were first-class commodities, comely and likely to fetch high prices. He refused to sell privately so that Adam Pawlak had to face the shame of seeing his own daughters exposed on the slave block, and go through the terrors of bidding against all-comers for his own flesh and blood. The elder girl he secured easily. Over the younger and more beautiful he had to fight a desperate battle, for a dissolute planter had taken a fancy to her and strove to out-bid the anguished father in hundred-dollar calls. The price had reached an extravagant height when a priest intervened. Adam Pawlak had become friends with this cleric through his work among the negroes and, hearing the

story, the priest tackled the planter, who was a Spanish Catholic if also a scallywag. Even his desire could not stand against the fervour of the missioner and he let Adam Pawlak buy back his own.

It was this that completed Adam Pawlak's conversion. That same priest received him and his daughters into the Church, and, turning their backs on the Slave Trade they sailed for England where he built this house in a quiet South London village. This, too, was the explanation of his seclusion. His daughters lived with him.

My father met them. He had seen them in church before, but like others of the parish had thought them members of the negro servants' family. The elder was an old woman even in her middle age, shrivelled, very dark and uncomely—a true Arab woman past her zenith. The younger took more after the father and was even then markedly handsome and full of character and vigour.

This daughter had also married. The young Irish third officer of the vessel that brought them from Cuba had become so infatuated by her beauty that her parentage had been no bar. . . Well, why should it? Her father was a white man of exemplary character, while the mother was of pure Arab blood coming to her from a line of chieftains.

It had proved the happiest of marriages, too, though the husband had been drowned at sea just before my father came to know the family. There was also a child, a girl as beautiful as her mother had been, and as definitely an English miss as had ever been educated at a well-known south of England convent.

That, indeed, was the reason why my father had been admitted to the intimacy of Adam Pawlak's house. Adam Pawlak had found in him not only a lawyer but a friend who could handle sympathetically the delicate business of his children's future.

And that brings me to the matter that started these old memories. I have been winding up the estate of Adam Pawlak's great-grandson. He died a few months ago without issue, as we lawyers say, and naturally—he was a priest. What is more, though his great-grandfather, with the help of my father's shrewdness, had trebled the fortune the old Slaver had brought to England, there was practically nothing left when the great-grandson died.

Soon after his ordination the great-grandson had asked to

be sent to a mission in East London, where he built up one of the finest known hostels for coloured seamen—Lascars, negroes and the rest—spending every penny he had inherited upon it.

He had, it is acknowledged, a quite marvellous understanding and sympathy with natives. Queer that. It was as though the old Slave's shrewd instinct for black men had been used for their own benefit, while all the money he had earned in the barter of their bodies—and more—had been spent in the care of other black bodies.

Yes, queer that—or perhaps merely to be expected. It was God's justice completing the circle.

DOUGLAS NEWTON.

A Throstle Singing

A THROSTLE singing in the precarious shelter
Of a rose acacia tree,
The sweet notes dropping helter-skelter
From his throat of melody.

Clear and fresh as the raindrops falling
Through the shaken branch in the breeze,
On the limpid air flows out his calling
'Mid the perfume of the trees.

A shaft of sunset through the foliage glances
Touching his throbbing throat,
As just where the flickering shadow dances
It pours each perfect note.

Then, sudden, swift as a silent shadow,
He takes his wide-winged flight;
The sunlight passes : about the meadow,
Tremulous, falls the night.

G. GWYN.

FATHER HECKER AND THE PAULISTS

THE Missionary Society of St. Paul the Apostle, familiarly known as the Paulists, is celebrating this year the seventy-fifth anniversary of its foundation. Its various houses in Austin (Texas), Chicago (Illinois), Los Angeles (California), Minneapolis (Minnesota), Portland (Oregon), San Francisco (California), Winchester (Tennessee), Toronto (Canada), and Rome (Italy) are joining with the Mother House in New York City in giving thanks to God for His manifest blessing upon their missionary apostolate during the past seventy-five years. The Apostolic Delegate, His Excellency the Most Rev. Pietro Fumasoni-Biondi, many American bishops and clergy, regular and diocesan, will unite with their Paulist brethren, in church and at the banquet-table, in praising the life and labours of their founder, Father Isaac Thomas Hecker.

Every new Order and Congregation in the Catholic Church, whether of men or of women, as a rule has had to meet bitter opposition and hostile criticism, before it attained an assured place in the Church's organism. Even when the founders of these Orders were saints, the world began by viewing their ideas and methods of work with suspicion. Narrow, routine minds could not understand St. Ignatius or St. Teresa in Spain, nor Blessed Julian Eymard or St. John Eudes in France. But all opposition ceased, once Rome had spoken its final verdict of approval. The Paulists may well rejoice with Isaac Hecker, as they point with pride to the many letters and decrees of approbation sent them by every Pope, from Pius IX., who in March, 1858, freed Hecker and his associates from their vows, to Pius XI., who made them a Papal Institute in July, 1929. A few biographical details may preface our account of the achievements of the great priest, whose distinction it is to have founded the first purely American Congregation of men.

Isaac Hecker was born of a poor German immigrant family in New York on December 18, 1819. He worked in early youth in his brothers' bakery and educated himself as best he could in philosophy and social science. His experiences

as a worker gave him a deep hatred of the injustices of the industrial system, but, unlike those who blame God for human errors, he retained his religious sense—the family were Methodist—and sought further enlightenment in different religious systems. He became acquainted with Orestes Brownson, when that eminent Catholic philosopher was himself wandering from sect to sect in search of truth. In fact, it was Brownson's conversion in 1843 that finally determined Hecker's, who was received in New York in the following year. Shortly afterwards he joined the Redemptorists in Belgium, made his studies there and in England, was ordained in 1849 and returned to the States in 1851 to work on the mission. However, after some six years of fruitful apostolate in the Northern States, he and some four other American-born Redemptorists, thinking that their work would be more effective if they formed an entirely English-speaking branch of the Congregation, and not finding their project encouraged by local Superiors, determined to urge their plan in person at headquarters, and in August, 1857, Father Hecker went to Rome in perfect good faith as the representative of Fathers Hewit, Walworth, Deshon and Baker to plead with the Rector Major for the founding of a separate House for the English-speaking Fathers in either Newark or New York. A request to that effect had been made by the bishops of these dioceses.

The Redemptorist Rule of 1764, which was still in force, allowed the members of the Congregation "to go direct to the Rector Major in Rome for a grave cause which suffered no delay." Yet a special ruling of the actual Rector Major, the Very Rev. Nicholas Mauron (not approved by the Holy See, as canonists of the time pointed out), had forbidden this direct recourse to the Roman Superior under penalty of expulsion. The question of Father Hecker's going to Rome had been discussed for months by the Fathers themselves and with their Superiors, both Rector and Provincial. The latter, Father Ruland, was doubtful about his authority to grant the necessary permission. He finally gave a reluctant consent, "as far as I am able to grant it," and entrusted Father Hecker with a testimonial letter to his Roman Superior.

On August 29th, three days after his arrival in Rome, the Rector Major expelled Father Hecker from the Redemptorist Congregation on the plea "that he had violated his

vow of obedience by transgressing a special command, and his vow of poverty by accepting money for the journey from outsiders."

Without a word Father Hecker retired to the oratory to pray before the Blessed Sacrament for guidance. In a few minutes he returned to ask the Rector Major for a hearing, which was denied. Thereupon he declared that he had acted with a pure intention; that he was conscious of no sin whatever; that he was confident that the Rector's prohibition was not valid in Canon Law. He then calmly left the convent to take up his residence elsewhere in Rome.

He at once wrote to Father Held, C.S.S.R., of Liège, his former Superior at Clapham, London, asking for his opinion and advice. On September 2nd, Father Held replied: "No Superior has the right to forbid what the Rule permits. . . If you can get a hearing, and Rome will certainly hear you, your expulsion will not be maintained. See your Superior and ours—we have no Cardinal Protector—Cardinal Barnabo, the Prefect of Propaganda."

Father Hecker followed this sound advice, and throughout his six months' stay in Rome never acted or wrote a line without the express approval of Cardinal Barnabo, who became his loyal friend and ardent champion. The Cardinal introduced him to many influential clerics—Archbishop Bizarri, Archbishop Bedini, Father Ramière, S.J., Dr. Smith, O.S.B., Father Francis, C.P., Father Gregorio, O.Carm., Father Druell, C.S.C., and others; he had him write two articles for the *Civiltà Cattolica* on religious conditions in the United States, because he knew that Pius IX. read this Jesuit Review carefully every month; he discussed the canonical side of the case with the Pope, and answered every objection brought forward by the Rector Major; in due time he arranged a private audience of Hecker with the Pope, and personally presented the testimonial letters that had been forwarded to him from the American bishops—Hughes, Bayley, Spalding, Kenrick, Lynch, Purcell, and O'Connor; he sent Father Hecker to a good canonist, who pleaded and won his case before the Sacred Congregation of Bishops and Regulars. When thanked by Father Hecker for his kindly interest, he said, "that he did not deserve gratitude; he had only done justice."

Father Hecker's frankness, determination, evident honesty, fairness to opponents and priestly spirit won him many

friends in Rome, who rejoiced with him when the Sacred Congregation finally rendered its decision on March 6, 1858. Its decree, *Nuper Nonnulli*, "dispensed the American Fathers from their vows, and left them free to apply themselves to the works of the sacred ministry under the direction of the local bishops, inasmuch as they have spared no labour in the prosecution of holy missions, in the conversion of souls, and in the spread of Christian doctrine." Father Hecker wrote home: "My heart is full of gratitude and joy. The future looks bright and full of promise. We have the sympathy of the Pope and of Propaganda."

On Father Hecker's return to New York, the other Fathers elected him Superior, an office which he held until his death thirty years later. A Programme of Rule was at once drawn up, approved by Archbishop Hughes on July 7, 1858, and soon after confirmed by the Holy See. The Paulist Congregation was born.

The Paulist Rule differed essentially from the Redemptorist Rule, inasmuch as it substituted a perpetual voluntary agreement as the security of stability in place of the vows—an idea suggested by the Oratorians, his great friends in Rome. This in no way implied any disparagement of the vows, for Hecker in his rule as well as in his conferences stressed the striving after perfection in the following of the three evangelical counsels. Let me quote his words:

The two poles of the Paulist character are: first, *personal perfection*. He must respond to the principles of the perfection as laid down by spiritual writers. The backbone of a religious community is the desire of personal perfection actuating its members. The desire for personal perfection is the foundation stone of a religious community; when this fails, it crumbles to pieces; when this ceases to be the dominant desire, the community is tottering. Missionary works, parochial works, etc., are and must be made subordinate to personal perfection. These works must be done in view of personal perfection. The main purpose of each Paulist must be the attainment of personal perfection by the practice of those virtues without which it cannot be secured,—mortification, self-denial, detachment, and the like. By the use of these means the grace of God makes the soul perfect. . . Second, *zeal for souls*: to labour for the conversion of

the country by apostolic work. Parish work is a part, an integral part, of Paulist work, but not its principal or chief work—and parish work should be done so as to form a part of the main aim, the conversion of the non-Catholic people of the country.

While still in Rome Father Hecker wrote to his associates that he did not wish to accept the responsibility of a parish. As his institute was to be primarily a missionary institute, he felt that parish work would hamper its activities. A little house with a garden, in the suburbs of a large city like New York, was his ideal. He yielded, however, to the wishes of Archbishop Hughes, and in November, 1858, established the first convent and church of the Paulist Fathers at Fifty-Ninth Street, New York City. He had his house and garden, nevertheless.

St. Paul's parish soon became well known for its careful carrying out of the sacred liturgy, its excellent Gregorian choir, its congregational singing, its popular Five-Minute Sermons, its Sunday and parochial school, its efficient work among the poor, its convert classes. Non-Catholics came from distant parishes and distant cities to learn the Church's teachings from men who had a special *attrait* for that special apostolate. The first traditions of old St. Paul's have been tenderly cherished by succeeding generations, and are observed to-day by a number of Paulist parishes which extend from New York to California.

On the missions Father Hecker, though in no sense an orator, was a born teacher and persuader of men. He served his apprenticeship under Father Bernard, a dignified scholarly preacher, who never stooped to cheap witticism to gain popularity, nor disturbed the minds and hearts of his hearers by affected vehemence or blatant vulgarity. Six years of missions from Michigan to Louisiana had endeared Father Hecker to the bishops of the country, whose favourable letters to Rome later on were to make the founding of the Paulists possible. These missions taught him the needs of the Catholic people, just as his sojourn at Brook Farm and Fruitland and his study of the various Protestant churches incident to his journey to the City of Peace, had led him to know the mind of his non-Catholic fellow-countrymen.

While Father Hecker worked hard and conscientiously on the Catholic missions, he had little *attrait* for them, as he says

himself. He was more at home lecturing in public halls to non-Catholics, a work he carried on with eminent success from 1862 to 1870. His kindness and courtesy, combined with his uncompromising Catholicity and his loyalty to American ideas and institutions, won him a cordial hearing everywhere. The Protestant preachers attacked him as a "trickster and a hypocrite," because forsooth he dared tell them that the Catholic Church was perfectly at home in the American Republic. They were convinced that no Catholic could be a loyal American—we heard echoes of that same refrain during Alfred Smith's Presidential campaign a few years ago—and lo! here was a convert American priest with a smile on his lips giving them the lie direct.

The apostolate to non-Catholics, dear to Father Hecker's heart, has been carried on for years by his sons in every diocese of the United States and Canada. The Paulists have preached to non-Catholics in churches, theatres, public halls and on the streets, winning back to the fold thousands of fallen-aways and thousands of converts. The nightly services of these missions to non-Catholics consist of the answering of questions through the medium of the Question Box, a doctrinal lecture, followed by Benediction of the Most Blessed Sacrament. Books and pamphlets on Catholic teaching are distributed gratis every night, and Inquiry Classes are held three times a week. When certain conservative clerics assured Father Hecker that as many converts could be won to the Church by means of the Catholic missions he answered in his quaint way: "You can catch a few fish with a hook and line. Why not catch hundreds by casting down a net, as did the Apostles." Experience has proved the wisdom of his methods. In the past thirty-six years the present writer has given 233 Catholic missions, which by the grace of God netted 1,048 converts, compared with 215 lecture courses to non-Catholics which brought in 5,170.

Realizing that the Paulists were too few to cover the vast mission field of the United States and Canada, Father Elliott, the friend and biographer of Father Hecker, conceived the idea of establishing diocesan bands of missionaries with a college at Washington to train them for this apostolate of conversion. For thirty years this Apostolic Mission House under the leadership of Fathers Doyle, Ohearn and Daly, has sent forth hundreds of zealous apostles to lecture in their home-dioceses, and has spent tens of thousands of dollars in

financing lecture-courses to non-Catholics in poor places. The Catholic Missionary Society of England, which has proved so valuable an auxiliary to the English bishops in the apostolate of conversion, owes its inspiration, as Father Vaughan will own, to the work of the Paulist Fathers.

Father Hecker was always a great advocate of the Apostolate of the Press. He realized that whereas the spoken word reached at most a few hundreds or a few thousands, the printed word might count upon millions of readers. "The spoken word is written in water; the written word is carved in bronze."

While still a Redemptorist missionary in the fifties Father Hecker challenged the Reformation in the name of reason and democracy. His "Questions of the Soul" proved Catholicism true because it united men with God in the fullness of a union demanded by the ardent craving of human nature. His second book, "Aspirations of Nature," upheld the dignity of human nature against sixteenth-century Protestantism, and the necessity of divine revelation against unbelievers.

In April, 1865, Father Hecker founded *The Catholic World*,¹ a monthly magazine that aimed to teach the American people the beauty and truth of Catholicism. To publish a Catholic review at that time was a hazardous undertaking—it is to this day—for the Catholic reading-public was small, and the non-Catholic public antagonistic. For more than a year the only original matter was the book reviews, the bulk of the magazine consisting of selections and translations from European periodicals. But it soon rid itself of its swaddling-clothes, and began its honourable career as a staunch defender of the Church in original articles on doctrine, philosophy, ethics, history and liturgy with a goodly sprinkling of first-rate fiction and poetry. Many a well-known writer made his *début* in its pages, and non-Catholic critics have often given it their meed of praise. Under the able editorship of Father James Gillis, who upholds the traditions of Hecker, Hewit, Young, Doyle and Burke, it holds first place to-day in the ranks of American reviews.

In 1866 Father Hecker established the Catholic Publication Society. It was in no sense a commercial undertaking—not the mere founding of a publishing house to print books that non-Catholic booksellers would not handle. No, it was

¹ THE MONTH (its Editor may recall) came into being just nine months previously.

a missionary enterprise, aiming at the conversion of America. In its brief existence it published millions of books and pamphlets which were sold to Catholics at cost and distributed gratis to non-Catholics. The Second Plenary Council of Baltimore which met this same year gave its hearty approval to the work, but its appeal, asking the bishops to found branches of the Society in their dioceses, met with little response. Money was sorely needed to build churches and schools for the Irish and German immigrants who were coming to the States at the rate of nearly 300,000 a year. Lack of funds and ill-health compelled Father Hecker to abandon with regret his dream. But it was realized some years later, when the Columbus, now the Paulist, Press came into being. It is to-day sending out every year 150,000 books and 1,000,000 pamphlets to all parts of the world. One of its books, "The Question Box," has attained a circulation of nearly 3,000,000.¹

The Catholic Unity League founded in 1917 by Father Conway maintains a Loan Library of over 10,000 volumes, which are sent to all parts of the United States and Canada. Its aim is to make Catholics better apologists for their Faith, and to persuade non-Catholics to study the Church's claims. It finances lecture-courses to non-Catholics, and answers their difficulties and objections by personal letter. It has been the means of leading 1,700 converts into the true fold of the One Shepherd.

The Paulists were among the first to maintain an independent radio station, W.L.W.L., of New York City, which keeps them in touch with a large invisible audience that otherwise would never have come in contact with the Church.

The Paulists have always been a small community. When that fact was made a matter of reproach to Father Hecker, he answered his critic with a twinkle in his eye: "With twelve saintly apostles I could convert the world." But this *pusillus grex* has ever been loyal to the request of Pius IX., who urged them to undertake any work demanded of them by the American bishops.

When the Catholic University of America at Washington, dear to the heart of Father Hecker's friends—Cardinal Gibbons, Archbishop Ireland, Bishop Spalding and Bishop Keaney—started on its promising career, Father Hecker at

¹ As many of our readers know, it was Father Conway himself who compiled and edited this invaluable publication.—ED.

once promised it his loyal support, and was the first to affiliate his seminary therewith. They serve as Chaplains to various "Newman Clubs," founded in secular colleges and universities, and one of their number, Father Burke, is full time Executive Secretary to the N.C.W.C.

We conclude with a generous tribute to the Paulists from *America*, written five years ago when Father Elliott died.

Particularly one notices how many features of our Catholic missionary life in the United States at the present day were first popularized, if not actually invented by the Paulist Fathers. Taking merely at haphazard a few of these missionary features, some of which date from Father Hecker himself, one notices too what might be called characteristically Paulist phenomena. First, that these features were considered novel and rather radical when first proposed; secondly, that once tried out they were found so practical that everyone took them for granted, and few remembered any more where they originated. So we have the idea of the monthly Catholic magazine, represented by the *Catholic World*; the five-minute homilies for use at Low Masses; the plain yet conciliatory apologetic books of Hecker, Conway, Elliott, Searle and others; the widespread distribution of pamphlets and bookracks; lectures and explanations, especially for non-Catholics; the idea of the Apostolic Mission House for training in home mission work; the apostolate of the radio; the work of the Newman Clubs in secular colleges and universities; and last, but not least, a great confidence in the power of the Church to adapt itself fully to American customs and ideals. Perhaps no better attempt can be made at evaluating the retrospect of those seventy years than to ask: What would be the position of the Church in this country to-day if those five men had not banded themselves together as they did, under the patronage of the Apostle of the Gentiles?

The hostile critics who viewed the Paulists with suspicion some thirty years ago are all gone. The accusation of "heretical" Americanism made against Father Hecker in 1857 and against his sons in 1899 happily fell flat, once the American bishops guaranteed Paulist orthodoxy at Rome, and Popes Pius IX. and Leo XIII. gladly accepted their testimony.

BERTRAND L. CONWAY, C.P.

IN THE DAYS OF JAMES II.

THE tragedy of the Stuarts began a full hundred years before that of Mary, Queen of Scotland. The beautiful, neglected and heart-broken Queen of Louis XI. of France, whose callous indifference to her is perhaps the worst count against him, was the Stuart Princess Margaret of Scotland. Hers was a life of heroic suffering unrelieved by romance, neither was it exalted by martyrdom for the Faith. Here is a worthy theme for a Catholic poet.

Meanwhile, the greatness of the tragedy of her far-off kinsman, James II. and VII., grows ever clearer. No character has been more basely, persistently and shamelessly travestied and slandered by two centuries of interested ignorance, "nurtured in strong delusions, wholly believing a lie." English "history" has indeed been *le mensonge convenue*!

In the year 1701, three leaden Caskets containing the "honourable portions" of the body of a direct kinsman of Margaret Stuart, Dauphine of France, were laid in the parish church of St. Germain-en-Laye, the little Royal town near Paris, three hundred miles to the north-west of her last resting place: the remains of James II., the last Catholic and Stuart King of England, the founder of the British Navy. Like Margaret, he died in exile, and his last years—those of a saint and an ascetic—were graven with suffering and melancholy. Like hers, his name was (and, what is more, has always been) industriously traduced by enemies of his House and Faith: especially by eighteenth, nineteenth, and twentieth-century English writers on history, some of them Hanoverians, and all of them, in God's inscrutable design, Whigs, repeating each other's judgments like malignant parrots.¹

Among Mr. Belloc's greatest achievements is his masterly vindication of England's and Scotland's last Catholic king, as an eminently noble character. In this James has something in common with another and greater sovereign, the Emperor Charles V., also lately vindicated by a Catholic Englishman, the monarch whose noblest efforts were baffled and in the main defeated by folly, malice and treachery. The

¹ D. B. Wyndham Lewis, "King Spider," iv., p. 173.

comparison indeed halts, for Charles was eminently a diplomatist, and James was none, but in loftiness of purpose, strangely and persistently baffled, their destinies were alike.

The object of this paper is to gather up a few testimonies unlikely to be familiar, and a few incidents that give us a pleasing glimpse of James during his brief rule, which supplement those published by me in the *Catholic Gazette* (October, 1919).

It is indeed regrettable that, besides the relentless abuse dealt out by the investors in Whig Legendary Stock, the second James has been attacked by certain Catholics anxious to appear "broad-minded," notably by Father Joseph Berington, a "liberalistic" priest, who was answered by Father Charles Plowden.¹ "Toleration is a pretty word in the mouth of modern authors, and the French National Assembly has explained the true meaning of it. It consists in encouraging all sects and the negation of all sects, and in depressing the old Catholic christian stock. The endeavours of James II. to procure *toleration and liberty of conscience* for his Catholic subjects, are taxed with *folly* by Mr. Berington" (p. 72); he asserts (p. 73), "*that James' dispensing with the laws against Catholics, broke asunder that sacred compact, by which the people are bound to their sovereign.*"

The plain fact is that in James's reign the Anglicans feared that the Catholics would benefit by toleration and might even grow to a majority. Ignoble indeed was what Hoffman, the Imperial Ambassador, described as "this refusal of the Protestant clergy, concerted, one may say, with the Presbyterians, who prefer not to enjoy liberty of conscience than to share it with the Catholics."²

With the "broad-minded" Catholic of the later eighteenth century it is of interest to compare the testimony of a candid Protestant contemporary of the Monarch. In 1687 appeared a little book by a Protestant Loyalist unnamed, entitled "How the Members of the Church of England ought to behave themselves under a Roman Catholic King." Its tone is, upon the whole, admirable, it shows the absurdity of the fears so sedulously fostered that Catholicism would be forced upon the nation, vindicates the good intention and upright conduct of his Majesty, his sincere and practical patriotism, his love of justice, his courtesy and clemency, his personal zeal for the

¹ "Remarks on the Writings of the Rev. Joseph Berington," 1792, p. 8.

² "Queen Mary of Modena," by Martin Haile (1905), p. 185.

things of God. His enemies' "anti-monarchical and Associating insolence" (p. 63) is sharply rebuked, and the writer makes it clear that the refusal of loyal obedience to James II. is not only wicked, but blind and foolish. Again, "His Majesties extraordinary diligence and skill in disciplining his Army, and the perfection he hath brought it to in one year will be as incredible to after Ages, as it is the wonder of this" (p. 197). Such reasonable utterances, unhappily, are few and far between.

James's conversion drew down upon him the lifelong hatred of those who had vested interests in the Reformation "settlement" and exposed him to the pesterings of Anglican leaders. Of Sancroft we are told that "He was consecrated on 27th January, 1678, in Westminster Abbey . . . One of his first acts was an endeavour to win back the Duke of York to the English church; . . . his efforts were quite ineffectual" (*D.N.B.* vol. 50.)

Among the most devoted of his subjects was his chaplain, Dom Philip Michael Ellis, O.S.B., whose own life is full of interest. A convert while at Westminster School, he went to St. Gregory's, Douai, and was there professed at the age of 18, on November 30, 1670. In 1685 he went on the English mission and was appointed one of the king's chaplains; in 1688 he became the first Vicar Apostolic of the Western District. After a brief imprisonment he retired to St. Germain and thence to Rome, where he was made assistant prelate at the pontifical throne, and in 1708 Bishop of Segni, where he died (1726). Of the eleven sermons, preached by him in 1685-6 before King James and Queen Mary of Modena, that were published, I have been fortunate enough to obtain three in their original pamphlet form, those preached on Rosary Sunday (First) and All Saints, 1685 (Second), and on New Year's Day, 1686 (Fourth), "Published by His Majesties' Command, London, Printed by Henry Hills, Printer to the King's most Excellent Majesty, for his Household and Chappel 1686." In the first Sermon, Dom Philip refers to Lepanto, "the Triumph of this Day, which the Holy Church has set apart to render her grateful acknowledgments to the Lord of Hosts, for that memorable Victory obtain'd at Sea against the Enemies of the Christian Name. Where the Blessed Mother of God was the Moses whose lifted-up Hands, fervent Prayer and Intercession prevail'd at once over the far greater Strength of the Turks, and over Sins of the Christians"

(p. 5).¹ Again, after speaking of St. Augustine's conversion, he alludes to "a Voice that was never yet heard within these Walls [*margin* : St. George's Chappel]. I mean the ancient Religion of this Kingdom calling upon them in their native language, and even this Day, if they harden not their hearts, they shall hear what will make for their peace." Almighty God had laid low the enemies of the throne and dynasty, "yet there is still a Peace which the World cannot give, and Kings and Queens cannot otherwise promote, than by exhibiting themselves, as at this Day, the Nursing Fathers and Nursing Mothers of the Church ; then, by encouraging Piety and countenancing Religion by Word and Example; *Ut sit Pax & Veritas*, that Truth may be the Guardian of the Throne, and Happiness of the Subject" : and "while your Interests are inseparable from those of God, and the Equity, Justice and Clemency of your reign, so merit the Hearts and Affection of Your People, and confine them not to your own Breast ; but as the Angels do our Prayers, to carry them towards the Sovereign King, that they may love him with all their heart, with all their soul, and with all their mind." As a subject cannot be truly loyal without love, so it is with obedience to God. This sermon is a luminous expounding of the First Commandment.

In the second of these Sermons, he cries out : "How joyful a Reflection is it to your Sacred Majesties, that so many of your Royal Ancestors and mighty Predecessors inherit a never-fading crown of glory, and possess a Kingdom which they do not transmit, but willingly share with their Posterity, without lessening their Greatness ! A Kingdom, where the Enjoyment is eternal, where Peace is essential, where the Lion and the Lamb lie down together, the red and white Roses are twisted in the same Garland, the Edwards and the Henrys embrace, and the fierce Britain rejoices that the Royal Blood of Scotland runs in English Veins" (p. 4). These utterances surely strike the right note and do credit to the preacher's skill and his pithy English diction.

Another passage is almost arresting to-day when the Anti-christian shadow looms westward from Moscow.

Every one knows the doctrine of Mahomet to be stuff'd with so many Absurdities, the Means of its propagation so

¹ Just over two years before this sermon, on September 12, 1683, on the Feast of the Holy Name of Mary, John Sobieski, King of Poland, at the relief of Vienna had crushed the Turkish Power by land as thoroughly as Don John of Austria had done by sea a century before.

violent and bloody, and the End (a carnal Paradice) so beneath the Inclinations of an honest Mind, that one may wonder how it can be favour'd by any, except that barbarous People, whose Brutality it indulged, and with whose Arms it travell'd and conquer'd. Believe me, Christians, a just Punishment of God upon those Nations (a Punishment which I pray may never come to our own Doors), for the abuse and contempt of a more holy Religion (pp. 16-17).

Great will be the reward of faithful Christian rulers

who like your sacred Majesties bear the burthen of the heat, and of the day, which we wish for the good of your People, you may long support, and hear, not till after a long and prosperous Reign, that comfortable Invitation of your Original, *ye are they which have continu'd with me in my temptations* (etc.) (pp. 31-32).

The family of Dom Philip Ellis well illustrates Mr. Belloc's observation that in the 17th century it was quite common for families to reproduce the divisions of the time; conversions, and alas! also lapses, were no uncommon happening. The eldest brother, John Ellis, became Under-Secretary of State to William the Usurper, another brother was a Protestant Jacobite and Secretary of State to the exiled king, another an Anglican clergyman, and yet another a Protestant Bishop in Ireland!

Turning to the provinces, from a MS. book kept in the Library at Sweeney Hall we gain a lively picture of James II.'s visit to Shrewsbury and of his frank zeal for the "taking off" the penal laws and Test Acts. The name of Rowland Hunt has, happily, nothing but Catholic associations in our day, and its mention is specially interesting, since only thirty years before this, the then head of the family at Boreatton (Baschurch, near Shrewsbury) had been one of the few prominent Roundheads in Shropshire.

Mr. Rowland Hunt, Doctor Jackson, Doctor of Physick, Daniell Jenks, Ironmonger, Joseph Pearson, Cutler; presented him with a purse of Gold suposed to bee 100 li. and were freely accepted, butt still lying ye obligation on them to chose such members for next parliament as should bee for takeing of ye penall lawes and Test: and to yt end he left behinde him William Pen, chiefe and head of the quakers, who began to speak at Mardole head: butt ye

Rabble suposing what he could be att, the mob gave a shoutt and over Bawled him, so hee desisted and gott his way, the mob knocking the Bulks as he pased (*in Shropsh. Arch. Soc. Trans.*, 4th ser., vol. vii., p. 122).

If the Catholics of Shrewsbury had then no church, at least they went to mass without any concealment, and were represented on the Bench.

1687. Richard Salter, draper (then Mayor), in his time Mass was in a house of Mr. Jevons, which is betwixt the high Cross and ye high Conduitt, sang openly and one Judge Alibond who satt then as judge of nisi prius, went of the Bench to Mass in that house; K. James 2nd's time. (*Ibid.*, 123.)

In the North of England the Old Faith yet coloured the vernacular speech. For instance, in Thomas Shadwell's "Squire of Alsatia" (1688), Lolpoop, the honest servant of the foolish young Squire Belfond, who has plunged into the vices and debts of the town, speaks his own Lancashire idiom full of Catholic expletives. "By th' mess, this is a life for the deel." "By'r Lady, yeow were sow drunken last neeght, I had thoughten yeow wouden ha leen a bed aw the morn." "By the mass I cannot tell what to mack of aw this together, not I."¹

The very same expressions recur continually in the Lancashire dialect writings of the non-Catholic "Tim Bobbin" (James Collier, died in 1746), whose Dialogue of "Tummus and Meary" was lent to me by the late Bishop Allen of Shrewsbury, and was my first introduction to the hidden England so carefully kept out of the "history books."

In those years a Franciscan priest, Brother Leo, alias Randolph or Rudolph, ministered to the faithful in those districts of Warwickshire, Staffordshire and Worcestershire which surrounded Birmingham, and received many into the Church and into the Third Order of St. Francis. In 1687 he drew up a list of

almes begged and received . . . towards ye building of ye church, as His Majesty is pleased to term it in his grant of timber out of his forest of Needwood; also for a house or convent in ye town of Birmingham and county of Warwickshire, dedicated to God, and ye mirror of true pen-

¹ Act I., sc. ii., in Chambers's "Cycl. Eng. Lit.", II., pp. 4-65.

ance, constant and true lover of Jesus Christ, ye blessed Marye Magdalene.

The 125 tons of timber given were sold for £180. In March, 1687, the foundation stone of the church was laid, and in August, 1688, the convent adjoining. On September 4, 1688, the Vicar Apostolic Giffard consecrated the church, which was no small one and held three altars.

The poor missioner who had toiled and begged for his church was doomed to a sad disappointment. Two months after it was consecrated, an anti-Catholic mob, encouraged by the chief citizens of the town, sacked and burnt down his church and Convent, destroying it even to the foundations. This happened on November 2nd, 1688, two days before the landing of William of Orange, and from that time till the year 1786 the Catholics of Birmingham had no church in the town.¹

Brother Leo withdrew to Harborne and there secretly ministered to the faithful both of Birmingham and the near countryside. The name "Mass-house Lane" alone preserved the memory of the church destroyed by the Orange bandits and their shameless abettors.

Veritas temporis filia. Dr. Johnson was one of the first to challenge the Whig legend called English History. "It has now been fashionable for near half a century to defame and vilify the House of Stuart, and to exalt and magnify the reign of Elizabeth . . . Yet there remains still among us, not wholly extinguished, a zeal for truth, a desire for establishing right in opposition to fashion."²

The plain facts of the Revolution are now known to the candid and well-informed, and Disraeli's estimate in his "Sybil" is also the scholars' verdict. Never again, surely, will any Catholic historian put his name to such words as the late W. S. Lilly wrote of James in the "Catholic Encyclopaedia," for once playing unconsciously to the gallery he so despised. Mr. Belloc has done a great service to the nation and to the Church in vindicating the memory of one of the noblest of Englishmen and most admirable of confessors and penitents.

H. E. G. ROPE.

¹ "A History of St. Chad's Cathedral, Birmingham," compiled by the Cathedral Clergy, Birmingham. (Cornish, 1904), pp. 1—3.

² In *Gentleman's Magazine*, 1760. Quoted by D. B. Wyndham Lewis, "King Spider" (1930), p. 173.

PRIESTS FOR FRANCE

M R. BELLOC has somewhere pointed out that the phenomenon of anti-clericalism,—hostility to institutional religion as such—is peculiar to Catholic countries. It is there that the Church's claims are most evident and her influence most intimate and persistent, so that the unregenerate must oppose, since they cannot ignore. We may even say that the more the Church flourishes the more active will be her enemies; there can be no truce between Christ and Belial. "She fights," says Newman in a famous passage, "and she suffers in proportion as she plays her part well; and if she is without suffering, it is because she is slumbering. Her doctrines and precepts never can be palatable to the world; and if the world does not persecute, it is because she does not preach."¹ We here have had, and have, our troubles with a non-Catholic State, but it is generally in the name of religion itself that we have been persecuted; we have not been exposed to the attacks of a secularism which denies God and would suppress all worship of Him. To-day we can see before our eyes the heathen raging in Mexico and in Spain; in the subject I am about to discuss—the alarming dearth of clerical vocations in France—may be seen the sad effects of his past raging. We may learn from the sight both to be grateful for our own blessings and to regard with prayerful sympathy and encouragement the trials of our brethren.

During the past few years, this question of vocations to the priesthood has been very much to the fore in France. Numerous articles on the subject have appeared, in *La Croix*, for instance, and in *Etudes*² wherein Father Paul Donceur, S.J., published, in 1931, the results of an enquiry which he had conducted in all the different dioceses of the country. And he has followed this up by a book entitled "La Crise du Sacerdoce," to which Cardinal Verdier has written a preface emphasizing the gravity of the situation.

The decrease of ordinations has been evident from the beginning of the present century. From 1900 to 1930, the total

¹ "Parochial Sermons," V. 20.

² *Etudes*, August 5, and 20, 1931: "Les Paroisses de France.—Enquête sur le clergé paroissial français de 1900 à 1930."

number of ordinations to the priesthood was 13,000 less than the number of deaths, or, in other words, out of the total average number of places left vacant each year by death, about 400 have been left unfilled. There are altogether eighty-seven dioceses in France, and Father Doncoeur gives us statistics for seventy-eight of these. (In the other nine cases, records were not available, so in general totals an approximate figure has been used for these dioceses.) In only four instances have the numbers of the clergy increased during the past thirty years: Quimper (7), Marseilles (14), Luçon (15), and Lille (451). Of the remaining seventy-four dioceses, seventeen have lost under 100 priests, thirty-nine between 100 and 200, thirteen over 200, and four over 300. Coutances has suffered the greatest loss (369). These statistics are based on the number of ordinations, not on the number of students admitted to the Seminaries.

This is the natural and almost inevitable result of the active warfare pursued by the Masonic Government of France against the Church, almost since the establishment of the Republic. In 1882, religious instruction and worship were suppressed in the schools, religious emblems of every sort were removed, and the entrance of the priest forbidden. About the same time elementary instruction in public schools was made compulsory. In 1889, a law was passed forcing all seminarists to do one year's military service. As a consequence of this Godless education and this interruption of clerical studies the number of vocations had diminished, four years later by about 30 per cent., falling from 1,700 per annum to 1,200. Through the banishing of religious training from the schools, the seeds of clerical vocations had little chance of being sown: by exposing immature youths to the evil influences of barrack-life, those which had taken root were not infrequently destroyed. As soon as the ill effects of this Satanic campaign were realized, Catholics bestirred themselves and by dint of active propaganda, from 1894 to 1903, restored to some extent the normal recruitment for the clerical state. Then the hostility of the infidel Government increased. Seminarists, in 1904 and onwards, had to undergo two years' military service. The formal separation of Church and State was decreed in 1905, with the result that Seminaries were confiscated; stipends for the clergy were abolished; in many cases priests were expelled from their parishes, and even their churches were seized. In 1907, 5,500 members of the

clergy were called up to do their second year of military service, with callous indifference to their people's needs, and thus some parishes were left without a single curé. As a consequence, parents, themselves less zealous because of defective religious training, allowed their children to grow up without any, and the number of vocations decreased. In 1914, just prior to the Great War, the average number of ordinations per annum had fallen to 700.

Then came the terrible period of the War, when there were practically no ordinations, as all the seminarists were obliged to go to the Front. Over 3,000 priests and seminarists gave their lives for their country, whose Government so ignored their sacred character and functions. Still, after the War, owing to the return of the survivors and a number of "late vocations" the number of ordinations rose to over 1,000. But, since 1920, the numbers have gradually fallen again, till, in 1930, there were only 800 ordinations. The number is likely to continue low until the post-war generations become of Seminary age, about 1943, since during the War the birth-rate was abnormally small. Add to this that 34 per cent of the priests at present engaged in Parish Work are over sixty years old. In most professions men have retired at this age, but these old priests in France have still to go on working, doing their utmost in the Lord's Vineyard until the young men are ready to take their places.

Owing to depopulation of the country-side, mourned by the late René Bazin in "*La Terre qui meurt*," it is the towns and cities that are suffering from the shortage, rather than the villages. M. Ludovic Maudeau has made an exhaustive study of this depopulation question,¹ and he shows us how whole regions are being abandoned, especially in Normandy, Burgundy and the Midi. On the other hand, the diocese of Paris has increased by nearly 2,000,000 souls, that of Arras by 260,000, and that of Marseilles by 220,000. Even though so many priests are not now needed in the country, the cities are experiencing a growing shortage. In spite of the increase of the Paris population the number of priests has diminished during the same period by about 250. On an average there is one priest for about every 5,000 people, throughout the whole diocese, but for the city itself the percentage of people to priest is much higher: in the eleventh *arrondissement* there are less than forty priests for a population of 280,000, and in

¹ In *L'Illustration*, beginning in the issue of January 26, 1929.

individual parishes we find statistics like the following : four priests for 25,000 people, five for 35,000, six for 52,000, seven for 65,000. These cases are by no means exceptional.¹ But, besides a shortage of priests in Paris, there is also a shortage of churches : in some parishes which have a total population of thirty or forty thousand, only three or four thousand can get into the church for Mass on Sundays. In other words, nine-tenths are of necessity excluded from the services. Is it surprising that irreligion flourishes in such conditions? But efforts are being made to win back to Christ "la Banlieue Rouge," and these efforts are meeting with success, although so far, owing to lack of men, they are on a very small scale.² Strangely enough, the fellowship of the Great War which brought the clergy into touch with many of the estranged masses has contributed to this success. Priest and worker fought side by side at the Front, and learnt each other's good qualities. By bringing the clergy effectually "out of the sacristy," conscription has had this side effect and various Old Soldiers' Associations serve to perpetuate it.

Besides the ordinary parishes, Secondary Education, in large measure conducted by priests, has suffered by the shortage, and in some cases, schools have had to be closed down. Nor can the Bishops set aside, as previously, their specially-gifted students for study and speculation, with the result that there has been a falling-off in the publication of the fruits of research in Science, Philosophy and Theology. Furthermore, how the Foreign Missions, the glory of the French Church, are suffering, hardly needs pointing out.

The reaction to all this on the part of French Catholicism shows a growing sense of the changed conditions of the time. Churches are being built where possible; indeed, Cardinal Verdier, Archbishop of Paris, has earned the title of "Cardinal of the Churches" on account of his campaign of church-

¹ In *La Croix* for November 28, 1930, it was urged that, as the number of practising Catholics in France is at the most only 13 millions (out of a total population of about 40 millions), there is actually one priest for every 465 Catholics and that this is about normal. (In England there is roughly one priest per 700 Catholics, if we include in our total the Regulars who are engaged in Parish Work.) But Father Donceur refuses to accept the reasoning of the writer in *La Croix*, urging that France is a Catholic country and that we must reckon the majority of its people as baptized Catholics, although so many do not practise their religion.

² Special mention must be made of Père Lhante, S.J., the well-known Paris broadcaster, who is also called "L'Apôtre de la Banlieue Rouge." By his wireless talks and sermons, he reaches many otherwise lost to the Church and his immense correspondence shows with what good effect.

building, which, besides its immediate object, has served to provide work for multitudes of unemployed. And much has been done in this regard to restore churches in the devastated areas. But above all, efforts are being made to eliminate all waste and to enable the clergy to use their diminished numbers to the best advantage. Parishes have been grouped so that they can be served by priests living in community in a single missionary centre,—the idea, in fact, hit upon by St. Vincent de Paul in his Congregation of Priests of the Mission. This has succeeded wherever community-life has not been found too irksome by those unaccustomed to it. Again several parishes have been entrusted to a single curé, equipped with motor-cycle or motor car,—conveniences which help the missionary centres as well. This, of course, refers chiefly to the country districts where the numbers of the faithful have dwindled considerably. These plans, although a good deal better than inactivity, have not been found a very efficient substitute for a resident clergy. Unless supplemented somehow, in the absence of the curé, aptly named in view of these circumstances, Catholic practice is kept up with difficulty, for there is generally active hostility to it on the part of a few.

It is strange that, under these conditions, especially considering the breadth of view which was engendered by war experiences, the faithful, as a whole, look with disfavour—such is our information—upon the use of motor transport by the clergy. The mentality which, some years ago, was shocked and offended by the Vicar-General of Nancy using a bicycle still survives in this regard, although cycles have become fairly common. Here in this heretic country and also in the States, we reach the outer wilds, and succour stray Catholics, by means of Motor-Missions. Some day, surely, in Catholic France, the faithful will see the need of furnishing their pastors with something of the kind. The poor must have the Gospel preached to them, and the well-to-do can hardly do anything more helpful than enabling the preacher to travel fast and far on his evangelical errands.

There are other schemes, as yet only suggested;—the establishment, for instance, of a G.H.Q. in each diocese to be used as a means of information and direction. It would consist of a certain number of clerical experts, each entrusted with the general surveillance of one department of the work of the diocese—its social and industrial problems, its religious instruction, its charitable activities, its pious associations, etc.,

etc.,—and responsible to the Bishop for its administration. These experts would travel from parish to parish, preaching and organizing and inspiring, providing for special needs and against special obstacles, combining and directing all diocesan energies. What a difference it would make if some priest, full of youthful enthusiasm, regularly visited every parish, giving special talks to the young men, showing them that the Church understood their difficulties, took an interest in them and was trying her utmost to help them; especially to-day when, in very many cases the Parish Priests are old and out of touch with the rising generation. In this matter of diocesan organization,—no new thing, presumably, to their Lordships the Bishops—there is ample scope for co-operation between the pastoral Clergy and the Religious Orders. The War brought all the clergy together and emphasized their common end, the salvation of souls; and this habit of combined action should be easily maintained. It is not advocated that, as in less Catholic countries, the Religious Orders should take over the charge of certain parishes, but rather that they should work in the diocese as a whole, having, for instance, charge of Social Organizations, Missions, Retreats, etc.

Then, there is that question of capital importance, the Apostolate of the Laity. In his Encyclical on Catholic Action, the Holy Father insisted on the laity taking its due share in the spreading of the Gospel, especially where there is a shortage of priests. He had previously written to Cardinal Bertram (November 13, 1928) :

In our times especially, now that priests, on account of their small numbers, are absolutely unable to satisfy the needs of souls, the time is most opportune to make a call to Catholic Action. Thus we will fill the gaps in the ranks of the clergy by multiplying apostles amongst the laity.

What part is the laity playing in France? In many cases men and women are assembling the faithful for prayer, on Sundays, when the priest is unable to visit the parish, just as the Catechists do in the Missionary countries. Large numbers of the laity, too, are engaged in that most apostolical of enterprises—teaching Christian doctrine. In the diocese of Dijon, there are 600 men catechists, and the catechists of Paris, drawn from all professions, are in an equally flourish-

ing condition. So great is their zeal and the need for it that it has even been suggested that they should give up their ordinary employment and become salaried instructors. Nuns, too, are doing magnificent work; special mention must be made of the Dominican Tertiaries: after a noviceship they qualify as nurses and then go out into the country districts, to parishes where there is no priest, and there they nurse the sick, catechize the children, assemble the grown-ups for prayer, etc.

But none of these schemes have the definite aim of removing the conditions which brought them into being, by increasing the number of clerical vocations. For this end, there are special "Œuvres de Vocations," established in more than sixty dioceses. Mgr. Roland-Gosselin, of Paris, mentions three aims for such organizations: Prayers, Recruits and Money. Christ Our Lord, in urging His disciples to pray for labourers in the Gospel-harvest, expressly links vocations with petition. And, by a strange disposition of His Providence, money is also essential. In many cases the seminarists are unable to provide the amount requisite for their training, and the diocese must, therefore, furnish it. But in most dioceses the episcopal funds have been depleted by the sequestration of Church property, which has had to be bought back from the Government, or else replaced by new buildings. The people have generously aided their Bishops, and in most cases the losses through spoliation have now been made good: for instance, recently the Cardinal Archbishop of Paris blessed the new Grand Séminaire of Bourges, and a few months ago the fine Seminary of Lille was opened.

As for recruitment, in each diocese the work of vocations is in the charge of a special priest. He is usually responsible for the editing of a diocesan magazine; he visits the different parishes of the diocese at least once a year, preaching special sermons, giving conferences, organizing days of prayer for vocations, inviting everyone to offer Mass and Holy Communion for this intention at least once a month. He gives special talks to the children, instructing them about priestly and religious life, encouraging them to pray and lead holy lives, so that God may give the grace of a vocation to more and more of them. These campaigns on behalf of vocations have been very successful, showing a sure if slow increase in the number of ordinations: for example, in the diocese of Paris there were 250 seminarists in 1926, and in 1930 the total had risen to 347, thanks largely to the energetic work of Canon

Lieutier, whose magazine, *Pour la Moisson*, is a most successful organ.

But besides these diocesan Works for Vocations, National Congresses have been held every year since 1925. They have taken place in the following towns and cities : Paris (1925), Marseilles (1926), Rouen (1927), Lyons (1928), Nancy (1929), Toulouse (1930), Paray-le-Monial (1931) and Vannes (1932). The National Congress at Vannes was held during the middle of October last. On the eve of the Congress a film on vocations ("For the Harvest") was shown to a large crowd at one of the leading cinemas of the town. Over 11,000 boys and girls took part in the proceedings organized for Children's Day ; about 1,000 priests were present at the Congress, practical talks were given, for example on "The Health of future Priests," and special sermons were preached, dealing with the problem in all its aspects.

Such, in brief, is the crisis about which Father Doncœur writes at length in "La Crise du Sacerdoce." We Catholics of England have a great debt towards our brethren in France. At the time of the Reformation, English Colleges were established at St. Omers and Douai ; a Frenchman—Blessed Claude de la Colombière, S.J.,—was the first Apostle of the Sacred Heart in England ; French priests worked on the English Mission, when expelled from their own country ; special intercession for the conversion of England has always been made at the Shrine of Notre Dame des Victoires at Paris ; English people have been the recipients of many graces and cures at Lourdes, and the "Little Flower" has showered many of her roses on this country. And now France needs our help ; she asks us to join with her in begging God to make provision for His unfenced and unguarded spiritual domain. "See the fields how they are white for the harvest," said He who could discern the fruit in the seed, but there are other labourers abroad—the satellites of the Sower of Tares—who, in default of the lawful husbandmen, are eager to raise and reap their evil crops. This is now the peculiar danger in all countries ; the hosts of evil are to-day scientifically organized ; the Church Militant in France recognizes and welcomes her destiny, but calls for more volunteers for the Front.

T. GREENWOOD.

THE EVIL GENIUS OF BOLSHEVISM

KARL MARX

THIS month an exhibition is being held in London to celebrate the fiftieth anniversary of the death of Karl Marx. It is curious that the founder of modern communism should be a man who lived most of his life in capitalist London. However, communism has had very little influence in Britain and though its Sacred Book was written in the British Museum as a commentary on English political economy and English industrial history, it is not English in character. But superficially, at any rate, it is more British than Russian in origin, and Russia was the last country in the world that Marx expected to become Marxist, yet this is what has happened. For Bolshevism is Marxism. A cautious reader must doubt every such unqualified equation, but this is a case of the incredible being true. For many years, going back to pre-War times, I had been familiar with the way in which the Marxist Socialists of all countries carried on their domestic discussions, appealing to Marx as an infallible authority on every big and little point of theory, terminology, tactics and taste. I was inclined to regard this as affectation to show superior knowledge and understanding of an abstruse and encyclopædic master. But I think now that I did some injustice to the sincerity of the Marxist orthodox. A visit to Russia four years ago convinced me of the fanaticism of the acceptance of the Marxist faith. For I also am under authority. Being a Catholic helped me to understand the submissiveness of Soviet intellect to the standards of orthodoxy. Going to Moscow is something like going to Rome for the first time. At St. Peter's one is thrilled by the tremendous text in enormous lettering round the dome—*Tu es Petrus.* . . . In Moscow the Bolsheviks have mounted in the most prominent positions similarly enormous lettering of their favourite texts. Across the Opera House is the streamer "Proletarians of all lands, unite!" Over the Moscow Soviet Hall is the legend "Religion is the Opium of the People." That particular inscription was placed in that particular place because it towered over the Iberian Chapel, the most sacred of the old religious shrines. Both texts are quotations from

Marx. A statue was being built to Marx as central and heroic as the Nelson monument in Trafalgar Square. There is a marvellous library of the social sciences in Moscow and it is called the Marx-Engels Institute. These glorifications of Marx are trifles compared with the fact that all the teaching of everything in Russia is "Marxist." I believe that they make even music and mathematics Marxist. I know that they make all their treatment of history, philosophy, art, literature, and economics Marxist. In every final examination in Russia, in universities and technical and professional schools, whether for law, medicine, engineering or anything else, one of the subjects that must be passed is "political science," which means the theories of Marx. It may only mean cramming a quantity of incomprehensible jargon, but there must be this confession of the articles of the Marxist creed. The books that the children first receive in the kindergartens have pictures of Father Marx as the Prophet of Communism. In every educational institution in Russia, from the lowest to the highest, Marx is officially the oracle for all, *il Maestro di color che sanno.*

However little it may deserve its position, the fact remains that Marxism, under the name of communism, is one of the great forces of the world to-day. I have seen Protestant missionary reports that communism is spreading widely and rapidly in the East and that it presents a new and formidable difficulty to Christianity there. It may be that in the East, as nearer home, there is a tendency to make communism a scapegoat for troubles that would have arisen even if communism had never been heard of, but that communism has become one of the major problems of the world admits of no doubt. It should be of interest, therefore, to use the occasion of the anniversary celebration in London to show what manner of man was this who made his sojourn in our own midst and fathered here the ova from which such a monstrous brood has been hatched. The Bolsheviks recall the Albigenses in some striking respects. What did St. Dominic think of Karl Marx living for ten years on Haverstock Hill?

Marx's father was a lawyer, a German Jew, and the family embraced Protestant Christianity when Karl was six years old. Biographers infer that the conversion was merely formal and for worldly motives. The father was very much influenced by French thought of the eighteenth century and Racine and Voltaire were his favourite authors. Obviously, Karl never

had the slightest religious belief. As a school boy he showed exceptional mental promise. His father intended him for a University professorship or some legal office. Philosophy and law were to be his studies. He went for a year to Bonn but did not make progress there, and his father thought of advising a change of studies and the taking of physical sciences. Marx seems to have been in temperamental revolt from the very first against philosophy as he encountered it, and the dominant philosophy in Germany then was Idealism. However, the subsequent career of Marx inclines us to think that, whatever form of philosophy had been fashionable, Marx would have been against it. Throughout his life he rose in opposition to everything and everybody he met. The only exceptions were those who made themselves his slaves and Friedrich Engels, on whom he lived as a pensioner for forty years. After his year at Bonn, Marx transferred to the University of Berlin, the headquarters of Hegelianism. After a year there—he is still only 19 years of age—he is writing to his father : "Setting out from idealism (which, let me say in passing, I had compared to, and nourished with, that of Kant and that of Fichte) I proceeded to seek for the idea in the real itself." By the "real" he meant the material. So early was Marx reacting against Idealism and towards Materialism.

It was natural enough that a middle-class youth of that time should be opposed to the conservative side in politics. His radical opinions and associates were prejudicial, however, to his chances of a professorial or official career. Despite the reminders of his father that he must think of fitting himself to earn a living, he spent himself in controversies and agitations. This improvidence characterized him as long as he lived and entailed terrible miseries on his dependants as well as on himself. At the age of 17 he had become engaged to a young lady; when he was 21, his father died and he then made some shift towards putting himself in a financial position to marry. He had attached himself to Bruno Baur, one of the leaders of the school known as the Young Hegelians, thinking Baur could help him to get an academic post, but this hope failed. Another patron was Arnold Ruge, publisher of the *Hallische Jahrbücher*, an organ for the "advanced" intellectuals. It was not long ere he was turning and rending Baur and Ruge with the ferocity he was to display against Proudhon, Bakunin, Lassalle and every other colleague, excepting only Engels. After the *Hallische Jahr-*

bucher, a more important journalistic activity was with the newspaper, the *Rheinische Zeitung*. This had been founded by wealthy merchants but was considered very liberal and democratic in the monarchical Prussia of those days. While writing political articles, Marx was brought up against social and economic subjects that he had never studied; he learned of communistic theories being discussed in France, and he heard echoes of St. Simon, Fourier, Louis Blanc and Proudhon. His interest was aroused and, when he lost his job on the *Rheinische Zeitung*, as he did through the paper being suppressed by the Government after a run of only five months, he decided to live in Paris and study socialism there. He expected to get work with Ruge who was also going to Paris, because the censorship was too strict for him in Germany. The plan was to form a Franco-German Alliance of progressive thinkers and publish a Franco-German *Jahrbucher*. No success attended this plan.

Marx had taken his bride to Paris. He lived on one or two small legacies and on help received from relations and friends, and by running up debts which were left unpaid. His earnings as a writer were never more than a pittance. He was reckless of money and when any came his way he would devote it to works that he believed in. He would always spend his time studying or writing about something to clarify his mind rather than about something that would earn bread for his household. The best part of his time in Paris was spent extending his studies of social and economic subjects. It was here, at the age of 26, in the one and only section of the Franco-German *Jahrbucher* published, that appeared the essay containing the famous saying that religion is the opium of the people. The article was entitled "A Critique of the Hegelian Philosophy of Right," and it shows he was already possessed by a materialistic conception of history. "Religion," he said, "is the sigh of the oppressed creature, the feelings of a heartless world, just as it is the spirit of unspiritual conditions. It is the opium of the people."¹ Within two years Marx was expelled from France, the French authorities complying with a request from Berlin made because of the violent propaganda against the Prussian Government that Marx was conducting from Paris. He moved to Brussels and was deported from there during the revolutionary troubles early in 1848. It was during his stay in Brussels that

* "Karl Marx," by Otto Ruhle, p. 57.

he wrote the historic *Communist Manifesto* where first appeared the slogan "Proletarians of all lands, unite!" He went back to Germany and started a *Neue Rheinische Zeitung* and got himself deported within a twelvemonth. Paris would not have him back and he and his family travelled to London. It is not surprising that he was intolerable to the authorities, for he was scarcely tolerable to his fellow-revolutionaries. Carl Schurz, then 19 years of age, was present at a Democratic Congress attended by Marx in Cologne in 1848. He has left us the following description :

Marx was then a man of thirty, and was already the recognized chief of a socialist school. He was sturdily built, with a broad forehead, raven-black hair, a huge beard, and dark, sparkling eyes, so that he attracted general attention. I had been told that he was a man of great erudition, and, since I knew little of his social and economic discoveries and theories, I was eager to hear the words of wisdom that would, I supposed, fall from the lips of so celebrated a man. I was greatly disappointed. What Marx said was (unquestionably) weighty, logical, and clear. But never have I seen anyone whose manner was more insufferably arrogant. He would not give a moment's consideration to any opinion that differed from his own. He treated with open contempt everyone who contradicted him. Arguments that were not to his taste were answered, either by mordant sarcasms upon the speaker's lamentable ignorance, or else by casting suspicion on the motives of his adversary. I shall never forget the scornful tone in which he uttered the word "bourgeois," as if he were spewing it out of his mouth; and he stigmatized as "bourgeois," by which he meant to imply the embodiment of profound moral degradation, everyone who ventured to contradict him. It is not surprising that Marx's proposals were rejected; that those whose feelings he had wounded by his offensive manner were inclined to vote in favour of everything which ran counter to his wishes; and that, far from winning new adherents, he repelled many who might have been inclined to support him.¹

Marx grew more egotistical with the years. He would hurl not only abuse but the basest slanders at men who befriended

¹ Ruhle, p. 159.

and honoured him. He would be the sole leader and dictator of all revolutionary parties and he would have no peer or rival. His jealousy of other men was maniacal. To those who could not possibly threaten his supremacy and who yet had intelligence enough to appreciate his genius, he was agreeable enough. He was very fond of children and children liked him. His daughters loved him exceedingly and there are few biographies that tell a more moving story of a wife's devotion than that which he inspired. Jenny von Westphalen, whom he married, was the daughter of a Prussian nobleman. She was beautiful and clever and one of the most eligible maidens in Treves. Karl Marx won her heart when he was only 17. Her family cordially approved the engagement at first, but when Marx showed his violent revolutionism they tried to break it off. After a seven years' engagement they married. The bride was four years and three months older than the husband. It is difficult to understand the attachment of so gentle a woman, as she appears to have been, to such a firebrand. She can have had hardly any comfort with him all her life, but they loved each other to the end. When they had to flee to foreign England for refuge they had been less than six years married, and in that time they had been expelled from three countries, they had three children and a fourth was born a month after Frau Marx arrived in London. To raise the money for travelling she had to sell her furniture and silver plate. For reasons of economy she nursed the baby herself though it gave her, as she wrote in a letter, terrible pains in the breasts and the back. The regime did not agree with the baby, "the poor little angel," wrote the mother, "drank in so much sorrow with the milk that he was continually fretting, in violent pain day and night." The mother's breasts became sore, the child sucked blood instead of milk. The rent was in arrears and one day when Frau Marx was sorrowfully nursing her baby the landlady appeared and demanded instant payment. This being impossible, the brokers were put in and took possession of everything. All was to be taken away in two hours if the money was not forthcoming. Next day they had to leave and in rain and cold, and Marx tried to find new lodgings but he was always refused when it was found he had four children. A friend then advanced some money which enabled them to pay the landlady and they returned to the old place. The butcher, baker, chemist, milkman and other suppliers, hearing

that the brokers had been put in, hastened to present their own accounts, and Frau Marx had to sell her beds and bedding to pay them.

Four children were born during the first eight years in London, and four died. One of those lost was Edgar, who died in 1855 at the age of 9. He had seemed to inherit his father's talent and was Marx's pride and joy. The bereaved father wrote to Engels : "The house is desolate and orphaned since the death of the dear child, who was its living soul." Paul Lafargue, a political refugee who married one of Marx's daughters, has written of how Frau Marx played the part of hostess to the motley procession of exiles and revolutionaries from all lands who visited the Marx home :

I am sure that none of those whom she received with such simple and unfeigned kindness ever dreamed that their hostess was descended in the female line from the dukes of Argyll, or that her brother had been minister of State to the king of Prussia. Nor were these things of any moment to her. She had left them all to follow Karl Marx's stormy fortunes; and she never regretted the step, not even in the days of their greatest poverty.¹

It is rather amusing that the Prophet of the Proletariate himself was not indifferent to the blueness of his wife's blood. He liked her to sign herself "*née* Baronne de Westphalen"! It was due to her bourgeois upbringing that rules of decorum at which communists were wont to scoff had to be rigidly observed in the Marx household. Even in his heaviest scientific books Marx drags in coarse allusions, but as paterfamilias he was careful to protect his three daughters against unseemly levity. William Leibknecht, a frequent visitor to the family circle, writes :

We young refugees were rather a wild lot, and were fond of singing without much restraint. One day a young fellow began to sing a song of dubious taste in Marx's sitting-room. Mrs. Marx was not present. Lennchen and the girls were out. We were just ourselves. At first Marx had joined in the singing. Of a sudden he looked uneasy, and we could hear sounds in the next room of people moving about. Marx wriggled about on his chair the picture of embarrassment. Then he sprang to his feet and, his cheeks aflame, he whispered, or, to

¹ "Karl Marx," a Symposium edited by D. Ryazanoff, p. 198.

speak more accurately, hissed: "Sh! sh! The girls!" . . . Mrs. Marx was even more particular than her husband. She would not tolerate any joking on such matters, and could freeze us with a look when an impropriety was about to fall from our lips.¹

Though we are told that Frau Marx died "a communist and a materialist and was buried in unconsecrated ground," one is glad that a woman with such noble qualities did not live to see the tragedies in the lives of two of her three daughters, tragedies that can fairly be attributed to the erroneous morals in which they had been, however honestly, brought up. "Free unions" instead of legal marriage are considered quite regular among communists. Engels lived in such a union with a poor Irish girl named Mary Burns, and Engels was a strait-laced man compared with the usual communist set. One of the Marx girls, very talented, entered into a free union with a Dr. Aveling who was one of the translators of "Capital" into English. He proved a most despicable blackguard and his deluded partner committed suicide. Another daughter, who married the Paul Lafargue quoted above, also committed suicide along with her husband, and all that the biographer of Marx says about the double suicide is that it was "to escape the disagreeables of old age."² I have made no attempt in this article to deal with the teaching of Marx but only to give some account of him as a man. If one believes in his teaching, there is no argument against suicide. He struggled against the difficulties of his life because he felt the urge of genius to achieve a work that would bring him fame and power. His wife, much more nobly, was made courageous by her woman's love for a husband to whom she had vowed herself in the bourgeois way. But she was living on the moral capital that she had inherited from Christian parents and what she passed on to her daughters was not this but the hopeless negations of Materialism.

H. SOMERVILLE.

¹ Ryazanoff, p. 233.

² Ruhle, p. 361.

MISCELLANEA

I. CRITICAL AND HISTORICAL NOTES

THE CARYLL LETTER.

IN Foley's "Records of the English Province S.J.", Vol. V., occur several references to a letter "written by Father Nicholas Blundell (S.J.) to Mrs Catherine Holt, a nun of Cambray"¹ giving details of the trial of the five Jesuit Martyrs, Blessed Thomas Whitbread, William Harcourt, John Fenwick, John Gavan and Anthony Turner on June 13 and 14, 1679. The authorship of this letter has not, at least since Foley's time, been called in question. A recent examination, however, of the valuable work "Persecutionis Catholicorum Historia" of Father John Warner, S.J. (a manuscript Latin history of the Oates Plot, written *circa* 1686)² has revealed the fact that its author was not Father Blundell but the Benedictine, Dom Peter Alexius Caryll, a member of St. Gregory's community (now at Downside), who had been Vicar and Confessor to the nuns at Cambray from 1669 to 1673.³

Warner, who, while engaged as Confessor to James II., was able to gather much first-hand evidence concerning the Oates Plot persecution, concludes his own description of the trial with the following words:⁴ "The venerable Father Peter Caryll, O.S.B., a son of the distinguished family settled in Sussex, who was present the whole time and was a close observer of all the circumstances, has given a brief account of the trial in a letter to Catherine Hall, a nun of the same order at Cambray,⁵ in which, having related what the King's witnesses had said, he adds, 'Then did the prisoners, after a most solemn protestation of their innocence . . .'" [Warner here proceeds to give a free Latin rendering of lengthy passages from the Letter printed below;

¹ P. 44, note.

² A rough draft of this work is in the British Museum, Harleian MSS. Vol. 880. The final fair copy is in Cambridge University Library: ref. Ll. 1. 19. The History will be published later by the Catholic Record Society. I am indebted to Father Newdigate, S.J., for enabling me to see parts of this work, as also for the transcript of the broadside, which he discovered later in the British Museum.

³ General Chapter Book (Douai Abbey). Birt, "Obit Book of the English Benedictines," gives the following notice of Caryll. "Born 1631. Second son of John Caryll and his wife Catherine, daughter of William, second Lord Petre. Professed at Douay, 1654. Was Confessor to the nuns at Brussels, 1661-69. Prior of St. Gregory's, Douay, 1673-75. Sent on the English Mission in South Province. Was at West Grinstead, 1682-86. Died there, October 29, 1686, and buried in West Grinstead church."

⁴ *Op. cit.*, Lib. III., ff. 66—68.

⁵ Dame Catherine Maura Hall was Abbess there 1673-77, and Abbess-Coadjutrix 1677-81. General Chapter Book (Douai Abbey).

after which he continues] "These and other facts are recounted by this good Father, who, after writing in praise of those he piously believed to be martyrs, almost became a martyr himself, for he was apprehended with this letter by the pursuivants while actually taking it to the post-office," and being brought before Oates, was by him reported to the Privy Council on the charge that he was Nicholas Blundell, a Jesuit, and one of the chief conspirators, whom he had frequently seen with a sack of fire-balls,¹ whom he had often visited and with whom he had often slept in the same bed. These and other similar accusations were made by Oates, babbling as usual with an enormous assurance. Caryll was summoned and was immediately recognized by Charles, by Shaftesbury and others (for he had been a chaplain to her Majesty the Queen). Whereupon Shaftesbury, the President of the Council, asked him 'Since when has Caryll the Benedictine become Blundell the Jesuit?' Caryll replied, 'Ever since Oates, on his oath has been pleased to endow me with that personality.' Shaftesbury greatly regretted that Caryll had been taken, for he wished him well by reason of some intimacy that existed between their families, arising from the proximity of their respective estates or from some other cause. He therefore stayed proceedings against him, although others desired him to be brought to trial, in order that Oates's trustworthiness, which was jeopardized by his excessive rashness in thus accusing a man he did not know, might be vindicated. So the rumours about the matter were allayed and Shaftesbury at length secretly set him free and restored him to his friends."

Almost immediately after Caryll's arrest, his letter appeared in print bearing the title "Blundel the Jesuit's letter of Intelligence" (see text below), words which must have been added to the original MS. by one of Oates's party after the capture and which have been the cause—very naturally—of the subsequent error with regard to its authorship. The printer was probably a Catholic² or one with Catholic sympathies, but who he was and how he gained access to the original are still a mystery. The printed Letter seems to have created some stir, for within a day or two a reply was published in the form of a similar broadside—a composition as scurrilous as it is mendacious—entitled "An Answer to Blundell the Jesuit's Letter that was taken about him at Lambeth, on Monday the 23rd of this Instant June." Both publications appeared, therefore, before the end of June, 1679—and, moreover, while

¹ *dum illam ad tabellionum officinam deferret*, in MS.

² *pyroboldis ad spargenda incendia paratis*, in MS. Cf. Oates's "True and exact narrative of the horrible plot," § lix.

The publisher was possibly Mathew Turner, a Catholic stationer of Holborn, who, on September 24, 1679, was committed to Newgate "on suspicion of dispersing books defaming Justice in the proceedings against the conspirators of the late Plot." Privy Council Register (P.R.O.).

Caryll was still in prison, for the "Answer" contains the following words, "the letter . . . was found in the possession of one Richard [sic] Blundell an Arch and notorious Jesuit, and a great Instrument for the carrying on of the late Diabolick Plot, when he was taken at Lambeth some few days since, and now remaineth in the County Gaol."

A Latin version of the Letter, in form a literal translation of the text of the broadside, also bearing the misleading title (and, therefore, most probably, translated actually from the broadside rather than from the original MS.) has found its way into the State archives at Brussels, among a collection of Jesuit papers placed there after the suppression of the Society. A transcript of this version preserved at Stonyhurst¹⁰ was the text used by Foley, who in ascribing the Letter to Blundell, shows that he did not consult Warner's work in this matter. The Cardwell transcript omits the last paragraph of the Letter.

The text given below is a copy (with modernized punctuation) of the broadside in the British Museum.¹¹ So far as the present writer is aware, it is here reprinted for the first time.

Does it represent the genuine text of Caryll's letter? It is impossible to affirm this with certainty, for the original holograph has, unfortunately, disappeared. A doubt may, indeed, be raised by the fact that in the passages as quoted by Warner certain phrases occur which have no counterpart in this printed text. These discrepancies—to which I have called attention in the footnotes—might suggest the possibility that he is translating from a slightly different text (the holograph itself?). On the other hand, a comparison of Warner's idiomatic version with the text here given reveals that the sequence of ideas is the same in both. Moreover, it is quite likely—even probable, considering the purpose of his work and the period at which he wrote—that he regarded the Letter chiefly as a *basis* for the narrative, to which he did not hesitate to add a few facts gathered by his own research; in which case his authority might well have been the broadside.¹² There does not, therefore, seem sufficient ground here to warrant our suspecting the text as untrustworthy. In fact, there are several considerations which should lead us to accept it as probably authentic: the printer was almost certainly a person sym-

¹⁰ i.e., the Marshalsea. Henry Muddiman's newsletter of Thursday, July 31, 1679, says "On the 30th Mr. Peter Caning [sic] alias Blondell, was brought before the Council and after examination committed back to the prison of the Marshalsea."

¹¹ "Collectio Cardwelli," Vol. II., p. 283.

¹² Ref. 515, L. 2 (23), in a collection of papers entitled, "The Five Jesuits." A copy of the "Answer," referred to above, will be found in the same collection.

If Warner, who must have known the broadside, had been translating from the holograph, he would surely have said so explicitly—as he does elsewhere (Lib. IV., f. iii) in connexion with another document: especially if the original text actually contained these differences.

pathetic to Father Caryll's religious view-point and no particular motive is discernible why he should have wished to corrupt the text : the publication *ex professo* purports to give the actual text of the letter : the facts related therein are corroborated by the account in the printed State Trials, and in wording and phraseology it "rings true."

DOM HUGH BOWLER, O.S.B.

[TEXT FOLLOWS]

Blundel the Jesuit's Letter of Intelligence, to his Friends the Jesuits at Cambray, taken about him when he was Apprehended at Lambeth, on Munday the 23th of June 1679.

To Madam Katharine Hall in Cambray.
My Dr. C.ISS.SS. A. Maria¹³

On the Thirteenth of June being Fryday, Mr Whitebread, Mr Harcourt, Mr Turner, Fenwick and Gaven of the Society, and Mr Corker were brought to the Barr in the Old Bayly. Mr Corker moved the Court for a longer time being only warned the night before, whereas the other prisoners had eight days warning to prepare themselves, whereupon he was remanded to Prison till the next day. Then was the Indictment read against the five above named Jesuits, for conspiring the Kings death, subversion of Government and Protestant Religion. Then Mr Oates swore that on the 24th of April there was a consult held in London, where the death of the King was conspired, and that he carried this Resolve from one to the other, for their subscribing, and swore particular circumstances against each : to corroborate this Testimony, other Witnesses Bedlow, Prance, Dugdale and Chetwin came in with overtures to the Matter sworn by Oates.¹⁴ Then did the Prisoners (after a most solemn and Religious protestation of their Innocence and ignorance of any conspiracy against his Majesty) desire that their witnesses might be heard, which could demonstrate that Mr Oates was actually at S. Omers all the whole time,¹⁵ but the Judge Scroggs askt each witness as he did appear, of what Religion he was, and upon answer that he was a Roman Catholick, the whole Court gave a shout of laughter : then the Judge would say to them "Well, what have you been taught to say?"¹⁶ and by many scoffing questions (which moved the Court to frequent laughter) he did endeavour to take off the credibility of the witnesses. Then the Butler, Taylor, and Gardiner of St Omers, offered to swear that they saw Mr Oates all the time at St Omers, when he swore he was at London.¹⁷ After that the Prisoners at the Barr produced sixteeen witnesses more¹⁸ that proved Mr Oates forsworn in Mr Ireland's Tryal, because he was in Shropshire¹⁹ when he attested he was in

¹³ The letters *ISS.SS.A.Maria* probably represent the invocation *Jesus* Maria* in the original letter.

¹⁴ Warner omits the first part of the letter down to this point.

¹⁵ The clause *which could demonstrate . . . the whole time* is omitted in W.V. (Warner's Version).

¹⁶ W.V. adds (in inverted commas)—*Venistin probe paratus ad lectionem tuam repetendam?*

¹⁷ For the sentence beginning *Then the Butler . . .*, W.V. has the clause *Cum auditu fuissent testes Audomaro.*

¹⁸ W.V. adds *multi ex illustribus familiis, omnes fide dignissimi.*

¹⁹ This is an error. All other authorities say Staffordshire—which is also given in W.V. and the Cardwell transcript.

London. Then did Gaven one of the Prisoners with a great deal of clearness and eloquence and with a cheerful countenance draw up their Justification, shewing the face of their Evidence and how fully their witnesses had proved Mr Oates purjured. Then he did lay open the improbability of such a Plott, and how unlikely Mr Oates should be intrusted in delivering Commissions to persons of Honour and Estates, whom he never (as he acknowledged) had seen before or since. This was delivered by Mr Gawen with a countenance wholly unconcerned,²⁰ and in a voice very audible, and largely and pertinently express. The Judge was incensed at this speech [during] which he often interrupted him, but Gawen still urg'd "My Lord, I plead now for my Life, and for that which is dearer to me then life, the honour of my Religion, therefore I beseech you have a little patience with me."

After this Plea of Mr Gaven's the Judge made his Arrayne to the Jury, telling them that what the Prisoners had brought was only the bare assertions of boyes, who were taught it as a point of their Religion, to lye for the honour of their Religion, whereas Mr Oates, Mr Bedlow and others were upon their Oathes, and if Oathes were not to be taken no Courts could subsist. Then Mr Oates brought in four Witnesses which he had kept in reserve; an old Parson in his Canonical Gown, an old Dominican Priest! *Proh dolor et pudor!*²¹ and two women that swore they saw Mr Oates in the beginning of May 1678. At this the whole Court gave a shout of laughter and hallow, that for almost a quarter the Cryers could not still them; never was a Bear-baying more rude and boysterous then this Tryal. Upon this the Judge dismiss't the Jury to consider and bring in their Verdicts, who after half an hour's absence brought in the five Prisoners at the Barr all Guilty of High Treason;²² thereupon the whole Court clapt their hands and gave a great hallow.

It being now eight at night, the Court adjourned till next day at seven a Clock which was Saturday. I was present from five in the morning till the Court broke up.²³ The Prisoners comported themselves most Apostolically at the Barr, not the least passion or alteration appeared in them at the invectives of the Judge or at the clamours of the people, but made a clear and candid defence, with a cheerful and unconcerned countenance. As a stander-by said, "If they had been a Jury of Turks they had been quitted." I was with them both before and after their Tryal, and had the Honour to be in my Function serviceable to them,²⁴ which I look upon as that God favoured me in—I hope, for my future good. Next day Mr Langhorn a Lawyer, Sir George Wakeman, Mr Corker, Mr Marsh, Mr Rumbly, the three last Benedictines, were brought to the Barr, where the Indictment being read against them for conspiring the King's Death &c., they pleaded all not guilty. Then was Langhorn first tryed, whose Tryal held so long that they had no time to Try the other four, and the Commission, by which they sate, expiring that day, the Judge adjourned the Tryal of the other 4 till the 14th of July.

²⁰ W.V. adds *ac si nec de se nec de amicis suis ageretur.*

²¹ For the words *an old Parson*, etc., W.V. has *unus ministellus, alter proh dolor atque pudor, sacris initiatuſ, Clarius [Clay] nomine, vir capularis et deliruſ (quem pessime tractarant in carcere donec ejus quallem quallem constantiam expugnassent) et due femellae.* . . .

²² For the sentence beginning *Upon this the Judge . . .*, W.V. has *Ubi captivi fuerunt a juratis rei renuntiati.*

²³ The two sentences beginning *It being now . . .*, and *I was present . . .*, are omitted in W.V. The omission is accounted for in Warner by three dots.

²⁴ W.V. adds, in brackets, *illorum confessiones excepérat . . .* (The dots are Warner's.)

And then the Judge commanded the Keeper to bring the five Jesuits, whom with Langhorn were Sentenced to be Hang'd, Drawn and Quartered. Mr Corker and Mr Marsh are close Prisoners, and have been so this eight months, with whom I have been. God has fitted and is still fitting them as sacrifices for himself; they are very well disposed and resigned to God's holy will.. Mr Rumbly hath the Liberty of the Prison, with whom is Mr Eskett, all cheerful and expect the good hour. On Thursday,²⁵ the day before the five Jesuits were Executed, my Lord Shaftsbury was with Turner and Gaven, promising the Kings Pardon if they would acknowledge the Conspiracy. Mr Gaven answered he would not murder his Soul to save his Body, for he must acknowledge what he knew not, and what he did believe was not.

On Friday the 20th of June, Mr Whitebread upon one Sledge with Mr Harcourt,²⁶ Mr Turner and Mr Gaven upon another Sledge, Mr Fenwick upon a sledge by himself, were drawn from Newgate to Tiburn. Mr Langhorn is for a time Reprieved and promised Pardon, if he will (as 'tis Reported) discover the Estates of the Jesuites: he was their Lawyer 'tis certain. My Lord Shaftsbury has been often with him.²⁷

In the way they comported themselves seriously and cheerfully. Mr Gaven had smug'd himself up as if he had been going to a Wedding.²⁸ When they arrived at Tiburn they each made a Speech, first, all averring their ignorance of any Plott against His Majesty, secondly, pardoning their Accusers, thirdly, hartily praying for them.

But Mr Gaven in his Speech made an Act of Contrition, which was much liked by all, for he was an excellent Preacher. Then they all betook themselves to Meditation for more than a good quarter. The Multitude was great, yet there was a profound silence, and their most Religious comportment wonderfully allayed the fury of the People.²⁹ When they had ended their Prayers, and the Ropes were about their necks there came an Horseman in full speed from White Hall, crying as he Rode, "A Pardon! a Pardon!" So with difficulty he made through the Press to the Sheriff, who was under the Gallows to see Execution performed. Then was the Pardon read, which expressed how the King most graciously and out of his inclination to Clemency had granted them their lives, which by Treason they had forfeited, upon condition they would acknowledge the Conspiracy and lay open what they knew thereof. But they all thanked his Majesty for his inclination of Mercy towards them, but as to any Conspiracy they knew of none, much less are guilty of any, so they could not accept of any Pardon upon those conditions. After a little Recollection the Cart was driven away. After they were dead they were Quartered, but their Quarters were given to their friends. *Sanguis Martyrum sit semen Ecclesiae.*

²⁵ The passage beginning *which I look upon as that God favoured me in* and ending *On Thursday*, is omitted in W.V. It is interesting to note, in passing, that the words "Mr Rumbly hath the Liberty of the Prison, with whom is Mr Eskett" led, by a most curious combination of circumstances, to the condemnation of Father Anthony Hunter, S.J., at the Old Bailey on February 28, 1680. Cf. Foley, *op. cit.*, Vol. V., p. 688.

²⁶ W.V. has *Harcottus cum Waringo*. The pseudonyms used by these two Martyrs are most confusing: Father Whitebread *alias* Harcourt: Father Barrow *alias* Waring *alias* Harcourt.

²⁷ The sentences beginning *Mr Langhorn . . . , and My Lord Shaftsbury . . . ,* are omitted in W.V.

²⁸ W.V. has *Gavanus, solito ornati, quasi ad nuptias tenderet, et dixit cuidam ejus causam ab eo sciscitanti "Nuptias eo die Deum inter et animam suam celebratum iri."*

²⁹ Warner omits the rest of the letter.

I sent to you an account of Mr Puckering's death, and will tell you what may happen, but I know not if they come to you. You may cover your Letter to me "For Mrs Pleydon at my Lady Drummonds in Queen Street, London."

Printed in the year 1679.^{**}

^{**} While these pages were at Press a French version of the Letter has also come to light in a contemporary tract,—"Harangues des Cinq Pères . . .," Brit. Mus., 86o. i. 12 (2).

II. OUR CONTEMPORARIES

THE LAY APOSTOLATE

Saint Francis was a layman when he raised and led the mightiest army of Catholic Action ever known. So was Saint Ignatius a layman, when he organized the Company of Jesus. Was not Ozanam a layman when, under the patronage of Saint Vincent de Paul, he launched his great crusade? Scores of other names of laymen and lay women might be cited—leaders, or devoted lieutenants of lay or clerical leaders, in various forms of Catholic Action. The layman or the lay woman is, has always been, and will always be, as fully and completely a member of the Church—a member of that mystical Body of Christ which is the Church—as any ecclesiastic, so far as initiating, or taking part in, true forms of Catholic Action is concerned. He or she may now, as always, "co-operate with the hierarchy," for that is Catholic Action.—THE EDITOR in *The Commonweal*, January 18, 1933.

UN PURITAIN À REBOURS [MR. ALDOUS HUXLEY]

La raison principale de cet échec paraît être une conception singulièrement pauvre de la nature de l'esprit et de son rôle. Non seulement Huxley lui refuse toute possibilité de connaître l'univers, mais, à l'intérieur même de l'âme humaine, il prétend de lui donner qu'une petite place parmi les autres activités. Il n'a pas vu qu'une faculté, dont la fonction naturelle est de connaître et de juger, doit être en rapport avec tout, et par tout être maîtresse ; on ne peut pas la traiter comme une chose parmi les autres et la reléguer dans un coin. Si l'on méconnait ainsi son caractère, on ne trouvera dans l'homme aucune principe d'unité ; la volonté, n'ayant plus ni consistance ni objet, disparaît à son tour. Par crainte de l'ascétisme, Huxley propose une "mortification" beaucoup plus radicale que toutes celles des moines de le Thébaïd : il prive l'homme de sa raison et de sa volonté, c'est à dire de ce qui constituait sa perfection propre.—JOSEPH MAINSARD in *Etudes*, February 5, 1933.

IRELAND'S MISSION

The great material progress of recent times, coming in a world where false philosophies already reigned, has distorted men's sense of proportion; the material has usurped the sovereignty that is the right of the spiritual. Everywhere to-day the consequences of this perversion of the natural order are to be seen. Spirit and mind have ceased to rule. The riches which the world sought and to which it sacrificed all else, have become a curse by their very abundance. In this day, if Ireland is faithful to her mission—and, please God, she will be—if, as of old, she recalls men to forgotten truths, if she places before them the ideals of justice, of order, of freedom rightly used, of Christian brotherhood—then indeed she can do the world a service as great as that which she rendered in the time of Columcille and Columbanus, because the need of our time is no whit less.—PRESIDENT DE VALERA'S *Broadcast Address*, January 30, 1933.

MONEY-LENDING

Money-lending—and banking is only money-lending—is, of course, a convenience and a necessary convenience at times. But it is a secondary matter. Provision of food, shelter and clothing are the prime necessities for the physical well-being of man. Money-lending, from being a means to an end, has come to be thought of as an end in itself. The first thing to be done in a new country is to start a bank. In every little country-town in England and in most of the larger villages, the five chief banks set up their branch establishments, and we know that clergy, shopkeepers, farmers, gentry, are all in the books of the banks; some as lenders, drawing interest on their loans; others—and these are the great majority—as borrowers, paying interest on their overdrafts.—JOSEPH CLAYTON in *The Irish Rosary*, December, 1932.

ATHEISTIC "SCIENCE"

It is so very easy to present a falsification of religion. If we were to present a falsification of science to the public mind, and hold it up to scorn, we should scarcely look for respect. If materialistic scientists present a falsification of Christianity, at which to fling mud, they can scarcely expect respect for themselves; though most certainly they will gain the gratitude of those who do the same work so very much better in Russia. It is time the public realized that this Godless materialism under the cloak of science, is not merely bringing dishonour upon science itself, but is widening the road to Bolshevism in England. For Bolshevism and materialism walk hand in hand.—FR. OWEN DUDLEY quoted in *Catholic Times*, February 17, 1933.

REVIEWS

1—THE QUESTION OF SACERDOTAL VOCATION¹

FATHER Blowick is clearly a very daring man; so convinced of the strength of his case that he makes light of those opposed to it. The need is urgent; the world, at home and abroad, is clamouring for priests; and Father Blowick, as head of a missionary seminary, is determined to break down every barrier that may be put in the way of vocations to the priesthood. One of these barriers is a too restricted idea of Vocation itself, and Father Blowick has written this firmly-worded book to state quite clearly what Vocation is not and what it is.

Briefly, the author's thesis is that Vocation is not necessarily something subjective, not an inner voice calling the candidate to the priesthood, but is the "call" of the Bishop who ordains him. This, he maintains, is the tradition of the Church; any further addition, or restriction, is the growth of the last two centuries, the result of the evils existing, mainly in France, but also elsewhere, during and after the period of the Reformation. "The doctrine of antecedent predestination to the states of life was originated by Habert and eagerly adopted by St. Alphonsus, who advanced a scriptural proof in its favour." Nor will he allow, what the yet more modern theologians assert, that the Bishop's "call" has been virtually conceded to others. "At the present time the bishop's place is taken, for the internal forum, by the confessor," says Gasparri. Father Blowick will not accept it; and in rejecting Gasparri he includes the rejection, by name, of many more.

In support of his thesis he begins by eliminating as unsound the "fundamental principle" that "in the case of the priesthood God notifies the existence of this decree directly and immediately to the subject." In answer to this, after much discussion, he states his claim that "God does not intervene immediately to lead a man to the priesthood; He leaves man to use the ordinary means of selecting and arriving at that state, such as parents, confessors, teachers and other secondary causes, 'through which it comes to pass that one enters matrimony and another the priesthood, but they do this freely, and all this direction is not necessary but free.'" [The last words are quoted from à Lapide.] He examines the arguments adduced, and, for the most part, finds they prove

¹ *Priestly Vocation.* By the Rev. John Blowick, St. Columban's, Navan. M. H. Gill & Son. Pp. vi. 343. Price, 10s. 6d. n.

too much and therefore prove nothing ; he draws from them "objectionable consequences," eight in number, which are in themselves arguments against the theory ; he concludes by quoting Pope Pius X. as having condemned the theory, or at least as having formally approved the doctrine diametrically opposed to it.

"The divine call to the priesthood in the scriptural and canonical sense is essentially the invitation to receive the priesthood, addressed to a subject in God's name and in virtue of divine authority by the legitimate ministers of the Church."

This is Father Blowick's formed thesis, quoted, and set in italics, from Lahitton, whose book on Vocation Pope Pius X. formally approved. There follow proofs, from Scripture, from Authority, from Reason; perhaps in all these proofs there is none on which he would rely more than on the quotation from the Catechism imposed on the province of Rome by Pope Pius X. :

Q. "Can anyone enter Orders according to his own will?"

A. "Nobody can, at his own will, enter Orders, but he must be called by God through his own bishop : that is to say, he must have *vocation* [the word in the original is underlined] along with the virtues and aptitudes for the sacred ministry which it requires."

In reading this first part of his volume we must confess to a certain sense of antagonism. Father Blowick is out to prove a number of eminent theologians wrong, from St. Alphonsus to Cardinal Gasparri, and himself right ; and we are almost compelled to ask ourselves on every page whether, in charging them with claiming too much for the idea of Vocation, he himself does not claim too little. No one can doubt that the priesthood is a very different thing from a profession, and, therefore, a vocation to the priesthood is a very different thing from a vocation to the profession of arms, or the law, or medicine. The end in view is essentially different, the self-surrender is irrevocable, the plane of life on which the priest lives is supernatural, while the others remain as they were. He quotes authorities in his favour ; it would require no very subtle theologian to handle them as he has handled those of his adversaries, and to show, either that his quotations are beside the point, or that they fail to prove all that he deduces from them.

But when we come to the last portion of his book all is very different. At once we seem to notice that what he has said before must not be taken too literally. Father Blowick recognizes, as much as anyone, the working of the grace of God in the growth of a vocation ; it would now almost seem that it is with the definition and restricted use of the term that he quarrels. In other words,—and here, without possibility of question, he has Pope Pius X. with him—he stands for the growth and development of

vocations, as against those who would maintain that vocations either are or are not. It is not so much a question: Has a candidate a vocation or has he not? It is rather: Is there the making of a vocation here or is there not? And having championed the second of these questions, he sets himself to emphasize the obligation, that lies upon all,—prelates, priests, and people—to cultivate them. Father Blowick's book will rouse some controversy. It will be said that he has overstated the case which he rejects. But none will deny on the other hand, that he voices a view which can never be too often heard, nor too greatly heeded.

¶ A.G.

2—"THE NECESSITY FOR CATHOLIC REUNION"¹

M R. WHITTON has written a very remarkable book and one which will be easier for the Anglican religious press to ignore than to review. What he says is what Catholic controversialists have frequently emphasized, but it is the first time that these truths have been plainly expressed by an Anglican vicar while still holding his responsible position in the Established Church.

When Dr. H. S. Scott, the Vicar of Oddington, published his "Eastern Churches and the Papacy," a thesis which earned him his doctorate from the University of Oxford and which proves historically that the Papal Supremacy and Infallibility were believed by the bishops of the Council of Ephesus, he did not draw the conclusion that actual communion with the Successor of St. Peter was essential to the Catholic status of a religious body or an individual, nor did he reject what may be roughly called the "Branch Theory" of the Church. He and, one may guess, all the signatories of the recent "Manifesto" on reunion with Rome would affirm that, though unity is an ideal, the Church is in fact divided. All Anglicans apparently regard schism as merely a "dislocation," not as a severing of members or "amputation" from the Catholic body. Mr. Whitton is, we believe, the first Anglican writer who points out that the Church is essentially indivisible, and that the denial of this indivisibility is a more fundamental heresy than the denial of the Papal claims. He reminds his readers that not only Rome but all the Orthodox Churches teach the truth of the Church's indivisibility—and so both Rome and the Orthodox claim to be the whole Church of Christ and reject the Anglican "Branch Theory," no matter how expressed.

¹ By Rev. T. Whitton, M.A. London: Williams & Norgate. Pp. 163. Price, 5s. n.

Thus, of the extreme "Anglo-Catholics" (whom he calls "Anglican Catholics"), Mr. Whitton says:

On the right of the Anglican Catholics is a group hardly to be distinguished outwardly from the Roman Catholics. There appears to be no difference in doctrine except that, in spite of all that Rome may say, they cling obstinately to their belief that the Church can be, and is, divided; that it is not necessary to be in communion with the Holy See, that they have valid Orders and jurisdiction, and that it is permissible to use Orders which are doubted by a large number of theologians. These essential points excepted, they are most scrupulous in teaching Roman doctrines and obeying Roman directions. It is extraordinary that they do not see how serious is their defiance of Rome, whether right or wrong, and how their religion is not the Roman Catholic, but a very similar religion on a totally different foundation (pp. 124-5).

Again:

If Rome were to admit that even the most Romanizing Anglicans were Catholics, she would admit the division of the Church and commit suicide (p. 127).

Mr. Whitton keeps this point to the fore in his whole book. Even were Rome to offer wide disciplinary concessions, the doctrinal difficulty remains:

If an Anglican is convinced that the Roman Catholic Church is the one true Church, he is bound to join her at once, on her terms, without waiting for any concessions: and if he does not so believe, if he thinks that the Church can be divided, he cannot be received by Rome into communion and no concessions are of any use (p. 153).

It is strange that, holding these views, Mr. Whitton should reach no more practical conclusion to his argument than the formation of one more party in the Anglican Church. He suggests that:

The first step is that those Anglicans who, realize the supreme necessity of Reunion should form a new party calling themselves simply Unionists or Reunionists. Reunion means Reunion with the Holy See (p. 159).

The author further points out the folly of regarding the Established Church as a "bridge" which can help towards any "corporate reunion" in Christendom. He says:

The idea that a Church, which speaks with three contradictory voices and no authority, can be a bridge Church is a

strange delusion. The Free Church cannot join her as long as she tolerates Anglican Catholics. And who would respect the Orthodox if they entered into communion with the Modernists? To help some Nonconformists who first join her and then pass over to Rome seems to be her only use as a "bridge" (p. 100).

We strongly commend this book as the frankest exposition of the present condition of the Anglican Church. It will be of use and interest to Catholics who wish to be well informed about English Protestantism and is undoubtedly a book to be lent to "Anglo-Catholics" who so often seem to turn their eyes away from the nature of their Church as a whole to focus them on their own party. Mr. Whitton draws a faithful picture of the Anglican Church of to-day and suppresses none of those features which so clearly show it to be outside the Catholic Church.

F.W.

3—SOCIOLOGICAL WORKS¹

IT is a pleasing sign of the growing realization of the social implications of the Gospel that works on Sociology have multiplied amongst English-speaking Catholics in recent years. Not that the Church has ever failed in the practical exercise of charity and justice in regard to all human relations, as her multitudinous religious organizations testify, but, within the last few generations she has sought, not merely to succour the victims of social disorder, but also to attack the causes that call for her works of mercy. Not so many years ago Devas's "Political Economy"—an admirable book, still of much utility—was practically the only work in English available for those who wished to know how to remedy man's inhumanity to man: the Continent was much better served: now happily, whilst the issue of helpful books abroad has not ceased, English writers are beginning to contribute their due share, as the volumes under review bear witness. We include "Faith and Society" amongst them, although the writer is an Anglican, for as its sub-title—"A Study of the structure, outlook, and opportunity of the Christian Social Movement in Great Britain and the United States of America"—indicates, it is largely objective in treatment and

¹ (1) *The Gospel in Action*. By Paul R. Martin. Pp. xxvi. 276. Price, \$2.50. (2) *A Survey of Sociology*. By E. J. Ross. Pp. xx. 570. Price, \$3.50 (both published by The Bruce Publishing Co., New York). (3) *Faith and Society*. By M. B. Reckitt. London: Longmans. Pp. xii. 467. Price, 15s. n. (4) *L'Epanouissement Social du Credo*. By Georges Goyau. Paris: Desclée de Brouwer et Cie. Pp. viii. 392. (5) *Les Elements d'un Programme Social Catholique*. By Emmanuel Lacombe. Paris: Maison de la Bonne Presse. Pp. xvi. 190. Price, 6.00 fr.

takes in Catholic efforts in its survey. We may say at once of this study that it is a very valuable record of the active revolt of the Christian conscience against the Godless industrialism which during the last century has so callously sacrificed social welfare to personal wealth. As a committee member of the "Christian Social Council" (the successor of C.O.P.E.K.) and of the "Anglo-Catholic Summer School of Sociology," Mr. Reckitt comes admirably equipped to his task and he has fulfilled it in a manner with which little fault can be found. His introductory chapter, describing the essence and aim of Christian Sociology, of which the "sanction and fundamental dynamic are, explicitly and inevitably, 'not of this world,'" is full of sound doctrine, pointedly and eloquently expressed. That he misunderstands the Catholic attitude respecting the *limits* of Catholic co-operation with those who repudiate Catholicity in social endeavour, limits determined, not in general but according to circumstances, is only to say that he does not accept the Catholic Faith. On that account, he is not altogether a safe guide for Catholics (whom, with a lapse from his wonted courtesy, he occasionally calls "Romans") in the constructive part of his book, although, with due allowance for his inadequate point of view, his criticisms are keen, stimulating, and thoroughly documented. For this reason students will find it most useful for reference, though the absence of an index somewhat impairs its value in this respect. Considering its scope, the book's account of Catholic social effort here and in the States is fairly satisfactory, although it makes no mention of the practical sociology of our many charitable lay and religious organizations.

It is this phase of the Catholic Social Movement that forms the theme of "The Gospel in Action," a book which confines itself to one section—a sufficiently vast one—of charitable activities inspired by the Faith, the work of the Third Order of St. Francis. That great institution celebrated its seventh Centenary in 1921, when Benedict XV. issued a remarkable Bull in its praise, an approbation which, when in 1926 the seventh Centenary of the death of St. Francis was commemorated, the present Holy Father re-echoed and amplified, exhorting the world's Episcopate to promote the Third Order as "a blessing to the individual and to the community" in every possible way. Mr. Martin deals very exhaustively with his subject, tracing the exercise of organized active charity in the Church from the beginning, and then discussing the specific message and method of St. Francis and the social reactions which it provoked in a society which had largely disregarded the Gospel teaching. The chapter on the Third Order and the Popes shows how directly the supreme authority in the Church has defined and blessed the scope of the organization, as a

divinely inspired means for enabling people living outside the religious state to aim at spiritual perfection and thus influence their surroundings for good, especially in the matter of social justice and charity. As those Christian virtues are generally violated through an immoderate pursuit of wealth and pleasure, the spirit of St. Francis, detachment of heart from all worldly goods, is clearly the best antidote to apply. Mr. Martin, setting forth in detail the familiar principles of Catholic Social Action, has no difficulty in showing how exactly they harmonize with the Franciscan rule, as modified by the great Pope Leo XIII., himself a Tertiary, who did so much to restore the Third Order throughout the world. Although the author is right in saying that the Third Order is not a mere pious congregation, but a state of life constituted by its rule, he cannot, we think, rightly claim that it is "a true Religious Order *in exactly the same canonical sense* [italics ours] as the Order of Friars Minor." Some sections of the work are devoted to answering objections, old and modern, and a useful Appendix gives the Rule and the Chief Papal Bulls of approbation.

The third book on our list, "A Survey of Sociology," by Miss E. J. Ross, is on a much more comprehensive scale, being in fact a compendium of Catholic teaching covering the whole field of human relations, family, political, industrial, international, and equipped with chapter questions and bibliographies on a lavish scale. It is Catholic, not only in doctrine, but also in its scope, for it considers God as well as man, eternity as well as time, the moral law as well as civil law and the "laws" of economics: it takes, in a word, a *whole* view of the various problems presented and is, to that extent, better qualified to solve them than plans that ignore the supernatural and humanity's need of higher motives and sanctions to secure even temporal prosperity. The treatment is orderly and logical, dealing with all the elements of human society, but excluding a formal discussion of purely technical questions, such as the nature of money, the use and abuse of banking, the character of credit, the Gold Standard, etc. The presentation is almost altogether constructive, leaving no room for the consideration of non-Catholic contributions to the science, such as the well-known Douglas scheme. The bibliography, again, though extensive, takes no account of foreign, *i.e.*, non-English-speaking literature, nor of non-Catholic criticism of modern industrialism, except that expressed by Socialism. But within these limits, imposed no doubt by its purpose as a text book, the volume is a very useful addition to our stock of manuals.

Of the two French books on the subject, that of M. Lacombe is concerned with the practical details of the industrial situation in France—such questions as Sunday Rest, Stock Exchange, and

other forms of financial gambling, the sympathetic strike, housing conditions, the family wage, Trade-Unions. The author states the actual conditions, discusses the non-Catholic remedies proposed, and sets forth the only remedies which harmonize both with human dignity and the moral law—those taught by the Church. The reference is always to French legislation, and to socialism and liberalism as they exist abroad, so the Social Programme, except on very general lines, is not of universal application. But it is admirably suited to the circumstances contemplated.

M. Goyau's fanciful title—"The blossoming of belief into social work" adorns a series of biographical sketches mainly of eminent French men and women, remarkable for their work on behalf of the labouring classes, whether by preaching, legislation, journalism, or the simple efflorescence of Christian charity arising from fervent love of God. It might have been termed more clearly "The Gospel in Action." We meet, of course, Ozanam, Fonsegrive, de Mun, Harmel: others, like Mère Véronique, a contemplative "victim," and Mère de Lamourous, engaged in rescue work, are less familiar, but the Eucharistic Congresses, those prolific sources of charitable energy, have made Mlle. Tamisier famous. The last sections of the book are devoted to the efforts of Pius XI. to spread "the Social Reign of Christ."

SHORT NOTICES

BIBLICAL.

SINCE the psalms play such a predominant part in the official prayer of the priest, it is not surprising that our book-shelves are better stored with commentaries on the psalter than on any other book of the Old Testament. The particular aim of Dr. Louis Soubigou in his volume *Dans la Beauté rayonnante des Psauties* (Lethieulleux : 18.00 fr.) has been to draw attention to the wonderful literary merit of many of the psalms. In the fact that his book has now appeared in a second edition we have a guarantee that it has won the favour of the public. Rather less than half the psalms have been selected as suited to the author's special purpose. Of these he has given a translation from the Hebrew together with a running commentary. As the work is destined for the general reader, all discussion of textual questions and all erudition has been eschewed. In Ps. 2 the words "this day have I begotten thee" are not correctly rendered by "un jour." In the Hebrew the word day has the definite article.

BIOGRAPHICAL.

Should any student of Catholic literature and asceticism wish to undertake a truly useful and exhaustive study, ample material is provided for him in Dom Justin McCann's latest book, *The Life of Fr. Augustine Baker, O.S.B., 1575-1641* (B.O. & W. : 6s.). The volume contains two contemporary lives by authors who knew Father Augustine, the one Father Peter Galvin, the other Father Serenus Cressy. As Dom Justin tells us, the latter has long been known, the former has only of late been discovered. Both glow with life and devotion; what more need we say? But the editor has done much more for the student than just faithfully reproduce these "lives." He has written a Preface, in which he discusses the manuscripts; he has written a synopsis of Father Baker's life; in three appendices he has provided the student with indefinitely more material, giving 1) the available sources for the life of Baker, 2) a complete register of writings, 3) a list of printed books which have received their inspiration from Father Baker. The whole is a worthy study, worthy both of the editor and his subject.

Amongst recent reprints of popular books, issued by Messrs. Sheed & Ward, occurs that remarkable *Life of St. Ignatius* (5s. n.; cheap edition), which its author, Mr. Christopher Hollis, rightly describes as a "psychological study" rather than a biography. In view of certain indirect reflections on Mr. Hollis's morals, based by a contemporary on our previous review, we feel bound to say that, with a view to their removal, we called attention to what we considered blemishes in an excellent performance, [a mere fraction of the whole] and that the author, within the limits allowed by the publishers, has taken occasion, in loyal acceptance of an ecclesiastical criticism, to remove them in this second edition.

A large sale and lasting influence may surely be prophesied for *Charles Carroll of Carrollton (1737-1832)*, by Joseph Gurn (Kenedy : \$3.50). Of Bishop Carroll everyone knows; few probably know of his cousin, Charles Carroll, one of the signatories of American Independence, and, therefore, one of the makers of America. Before one reads a page of this excellent biography, one cannot help being struck by the portraits which illustrate it; strong, quiet, dignified, sure, handsome, they tell of one who was obviously true because he was obviously incapable of being anything else. They make one want to know more of the man, and Mr. Gurn does not disappoint us. He gives us more than an interesting story; he builds up for us a model layman, who served his country in a manner second to no other, not even in those thrilling days of American history, and yet whose faith was the dearest thing to his heart. With men like Charles Carroll on its rôle of honour, it is strange that there should reign in America so much anti-Catholic bigotry. This volume, so well put together, will do

much to enlighten anyone capable of seeing truth; and to interest us here in England presenting the portrait of a well-balanced man, such as would have been dear to the heart of Newman.

A new series of books from the house of Alexander Ouseley, Ltd., is likely to be very welcome to schools and colleges, as well as to others. We understand that the intention is to produce biographies of remarkable servants of God who have lived in our own time, well illustrated, at the low price of 3s. 6d. each. The two last additions to the series are certainly both pleasing in appearance and substantial in their content. *Gemma of Lucca* (1878-1903), better known to us as Gemma Galgani, is excellently described by Father Benedict Williamson; the material is chiefly adapted from the larger work of Father Germano, but Father Williamson has made it his own. It is said that 1933 will see the beatification of this beautiful soul; if so, this shorter but carefully-written life will be found most opportune.

The second volume deals with *Guy de Fontgalland* (1913-1925), the Boy Apostle of the Blessed Sacrament, of whom much has been heard of late, and is written by Lawrence L. McReavy, M.A. We have in this child a remarkable instance of what a single moment of grace can do; Guy de Fontgalland, if he is ever canonized, will probably be known as the Saint of First Communion. It was in that moment that the change came, from it that all else developed; in him the prophecy of Pope Pius X. seems to have been fulfilled, that from early first communicants saints would come. The book is beautifully illustrated, with a coloured portrait as a frontispiece.

We trust we shall not seem to exaggerate if we say that *The Life of St. Alonso Rodriguez; God's Theologian*, translated from the Spanish of I. Casanuovas, S.J., by M. O'Leary (Sands: 3s. 6d.), is above the average of the short lives of saints commonly published, excellent as so many of them are. Not, perhaps, in the popular sense; we do not learn much of the human side of the saint. But the Spanish author has dwelt on that which to him is more important and, leaving the rest aside, in the short space of one little volume has concentrated on describing the making of a saint, from what material, by what means, with what result. The material is taken from contemporary authors, men who lived with the humble lay-brother and knew him well, and Father Casanuovas's aim has evidently been to draw a portrait of the man as one of the community in which he lived would see him, and then let us judge for ourselves. The style of the book is not historical, nor even strictly biographical; it rather reverts to an older method, taking characteristics one by one, just as if first addressed to lay-brother novices, and then made into a book. This will not be the final life of one of God's simplest of saints; but it is one which will win many to him, especially of those to

whom simplicity, with all its seeming foibles, is a sure sign of the love of that Lord who was specially fond of children. St. Alonso Rodriguez and St. Thérèse of Lisieux were in soul not very far apart.

HISTORICAL.

The large volume called **Contemporary Church History** (B.O. & W. : 10s. 6d.), translated from the Italian of Father O. M. Premoli, Barnabite, deals with the first quarter of this century and is a courageous and, on the whole, a successful attempt to paint a very crowded canvas in a very limited space. The plan is an orderly one ; first, a general sketch ; then, the ecclesiastical events during the last years of Leo and the reigns of his three successors, and, finally, a compendious account of the fortunes of the Church in each of some seventy countries and regions, which have a distinct ecclesiastical government. Of course, the Rev. Author can hardly have had first-hand experience of all these provinces of the Church, and his account at times suffers from the inevitable results of a thesis studied from books—wrong perspectives, strange lacunae, superficiality, false emphasis. Thus his narrative of English Church affairs is unduly concerned with the fortunes of Anglicanism, whilst nothing is said about the removal of England from the rule of Propaganda in 1908 or about later important changes. However, the value of the book consists in its bringing together within a pair of covers, for purposes of reference, an immense amount of information about the Church Universal. If only an index of facts and events had been added to the Index of Persons it would have become still more serviceable.

APOLOGETIC.

The Anglican signatories to the Protest against the spread of Modernism amongst the *soi-disant* successors of Keble and Pusey have met with the pronounced hostility of their fellow churchmen, yet, so far from being discouraged, they are following up their attack by a series of "Oxford Movement Centenary Tractates," the aim of which, to judge by the earliest issues, is to prove that the pre-Reformation Church in this country was always and essentially Papal. Thus the Rev. Silas M. Harris in **What do the Celtic Churches Say?** (Talbot & Co. : 1s.) establishes that fact by multiplied quotations from reliable early historians, whilst the Rev. J. G. Morton Howard in **What does the Anglo-Saxon Church Say?** (same price and publisher) marshals the evidence to the same effect, of a later period. Both writers show themselves thoroughly conversant with the stock Protestant objections—the British Bishops and St. Augustine, the case of St. Dunstan, etc.,—and make very clear, what Catholic apologists have always contended, that the evidence for unbroken Papal jurisdiction is overwhelming. Others have reached the same conclusions, for example, the

Regius Professor of History at Oxford who wrote in the *Church Quarterly Review* of April, 1903 : "The history of our mediæval Church cannot be understood at all unless we recognize that the spiritual authority of Rome was constantly exercised and willingly allowed." Both pamphlets are scholarly and well documented, but by no means difficult reading. They will be useful to students of apologetics and to C.E.G. lecturers who may wish to show that "The Church of Old England" was "Catholic and Roman." They are welcome evidence that after centuries of misrepresentation honest men are at last seeing and confessing the truth.

DEVOTIONAL.

Archbishop Goodier's latest book **The Inner Life of the Catholic** (Longmans : 5s. n.) is a distinct addition to our devotional literature, for, though professedly a simple exposition of all the implications of Catholic belief, it will be felt by all the faithful who read it as a stimulating recall to the ideal, a ready means both to examine and regulate conscience. It is a truism that the number of Catholics who properly appreciate or who are even aware of the immense privileges which go with their profession is very few. Minds are unenlightened, wills sluggish, and many pass through life, believing and practising enough to be saved, but almost wholly ignorant of the Gift God has put within their grasp. The Archbishop's glowing words, which are practically an essay on what "incorporation with Christ" means, give us at least the opportunity of realizing our blessings, of substituting the real values of Christianity for those false goods which the world offers. And the outsider who, proceeding on the assumption—"Catholic is as Catholic does"—gets a jaundiced impression of the Faith from the conduct of the unworthy, has a chance here of rectifying his judgment and of realizing what those principles are which have created and preserved Christian civilization—those unifying principles which make the Church the only hope of a fallen world. The book should be doubly welcome in view of the renovation of spirit called for by the coming Holy Year.

VERSE.

Mr. Egerton Clarke has already made his name as one of our outstanding Catholic poets. There is no mistaking his inspiration, its source and its ring; and he writes with a strength that compels his reader to yield. On the one hand is his love of England, on the other his love of the Church; as in "The Death of England," so here, in **The Seven Niches** (Cecil Palmer : 2s. 6d.), these two loves, longing to be one, stir the music in him. In this poem he reads the story of England in the figure of Christ; a noble idea, nobly executed.

The thirty poems in **Songs for the Simple**, by Agnes Mary

Wheeler (B.O. & W.: 2s. 6d.), reveal a soul that lives in a perpetual retreat, realizing the great things that lie behind the little things, and then coming back to find itself hungering for it scarcely knows what. All this is expressed in rhythm that has been carefully selected and pruned, made as delicate as the thought itself. Miss Wheeler meditates in verse, sometimes reflecting, sometimes communing with God, always craving for a freedom which she knows cannot be hers in the body of this flesh.

"My soul, my soul is a homing bird,
But a bird with a broken wing!"

With these lines the collection ends, and they sum up the spirit of the book.

HOMILETIC.

It may seem strange that, while St. Augustine of Hippo was primarily a rhetorician, yet his reputation as a rhetorician, or an orator, is the one that posterity least considers. Still, no one can make himself familiar, either with the Saint's Latin style, or with the method of his argument, without recognizing the master of "rhetoric," taken even in its purely technical sense, at every turn. It would seem, therefore, that one who would see St. Augustine at his best, and in his most characteristic vein, should seek him mainly in his greatest sermons. This, Chanoine G. Humeau is endeavouring to do in his collection : *Les plus beaux Sermons de Saint Augustin*, of which the first volume has recently appeared (La Bonne Presse: 15.00 fr.). In a most carefully-written Introduction the author analyses the teaching of St. Augustine as given in his "De Doctrina Christiana"; that admirable Christian supplement to the "De Oratore" of Cicero, with its shrewd analysis of men which takes us back to Aristotle, and at the same time its emphasis on the supernatural element that must distinguish the preacher of the word of God. The aim of the translator has been to select those sermons which seem most likely to help the preacher of to-day. Though many are prolix, at least for our generation, still he has seldom thought fit to curtail them; he has preferred to allow the Saint to speak for himself, and to be judged accordingly. A very useful introduction, giving the circumstances under which the sermons were preached, adds to the interest of the volume; while titles to the paragraphs, with a few footnotes, make it easy to follow the most difficult passages.

NON-CATHOLIC.

Somewhere in Regent Street we believe there is a central office of Bahaiism, which at least lets us know that this movement, or religion, or whatever we may wish to call it, has some kind of footing in England. In America it has a slightly stronger hold, in other countries it is also to be found, but apparently already a dying creed. What it is, whence it came, what it teaches, how it

has contrived to attract, from time to time, the attention of public men, is all told in **The Religion of the Baha'is**, by J. R. Richards (S.P.C.K. : 7s. 6d.). The ordinary reader sees in this novel descendant of Mohammedanism only another sign that at last the influence of the Prophet is waning. Under pressure from East and West it is adopting more than a new dress; will another generation see the beginning of a new attitude to Christianity?

MISCELLANEOUS.

Much as Mr. Peter F. Anson has won the hearts of many readers by his other books, all illustrated by himself in a method of line-drawing which he has made all his own, we feel that his own heart has gone into **The Quest of Solitude** (Dent : 7s. 6d.), the last work of his that we have seen. The author has gone about the world looking for the places where men have endeavoured, and do still endeavour, to hide away with God; he has sketched their cells, outlined their habits, described their lives and the rule they have followed, and that with the interest of one who sees both the beauty, and the fascination, and the real greatness, of the inner life. Yet he does this without ever for a moment either posing or becoming sentimental. He is an artist on tour, looking for a particular object, and nothing more; and he takes us with him in his rambles, chatting all the way, showing us his excellent drawings, telling the simple tale of hermits, anchorites, and monks past and present, and at the same time stirring within us something akin to envy for those who, having surrendered all, have found a hundredfold even here. Mr. Anson, besides being an artist and a skilled writer, is nothing if not thorough; the bibliographies in this volume alone would make it of great value. The two last chapters, *Mediaeval Solitaries in England*, and *Modern Solitaries*, are likely to send others after him, hunting for the cells that still exist in this country, witnesses to the faith of old.

The number of the **Etudes Carmélitaines** for October, 1932 (Desclée : 35.00 fr. a year), contains among other things as careful and scientific an enquiry as we have yet seen of the ecstasias, Teresa Neumann. The first article, "La Préparation providentielle d'une Compatiente," discusses in much detail the whole history of Teresa from her birth, dwelling especially, first, on her own healthy nature, and then on the miracles that have happened to her from time to time. The author is Father B.-M. Lavaud, O.P., professor at the University of Fribourg. In the coming April number the author promises another article on the graces and manifestations received by Teresa, examined in the light of the strictest theology. The second article, by Dr. Robert van der Elst, of Paris, already an authority on stigmatization and other mystical phenomena, is entitled: "Aspect biologique et

psychologique du Prodigie de Konnersreuth." The author first speaks of stigmatization in general, and would seem by no means to allow the wide possibilities to the working of natural causes which have sometimes been admitted in THE MONTH. But, apart from the general opinion, examining the case of Teresa herself, and applying to her the various theories suggested by all scientists and psychologists, he suggests that none of them explain the phenomena. The cures she experienced before the stigmata appeared, the proved fast which she has kept since Christmas, 1926, without any bodily deterioration, her ecstasies, her use of unknown languages, her power of reading thoughts, all are carefully tested. While awaiting a final decision of the Church, the learned scientist concludes, as his own deliberate judgment, that none of these can be attributed to any natural causes.

The number contains other articles on mystical questions, all of the highest value to the student of spirituality.

MINOR PUBLICATIONS.

Amongst the recent *Envois de la Maison de la Bonne Presse*, **La Confession**, by Abbé Duchêne, is an earnest and forcible appeal to young men, exhorting them to frequent confession. A collection of stories by the famous Pierre l'Hermite—**La Lampe dans la Maison**—contain excellent morals which are never obtrusive. Canon Eugène Duplessy continues, in the booklets—**L'Eucharistie Mystère**, **L'Eucharistie Sacrement**, **L'Eucharistie Sacrifice**,—his admirable *Cours supérieur de Religion*. Good sound religious doctrine, the basis of intelligent devotion. In **La Sainte Messe**, by E.M.T., we have pious methods of following Mass, together with other devotions. A larger work copiously illustrated—**Notre Dame de Lourdes et les Enfants**, by André Rebsomen—gives an interesting account of some of the Apparitions and cures of children. An edifying work well calculated to excite children to love and confidence in Our Lady of Lourdes. Another publisher, MM. Desclée, De Brouwer et Cie, issues at 7.00 fr. Père A. Hublet's delightful set of stories for children—**Frais Minois**—which might well be taken for a reading-book in our schools.

EDITORIAL NOTE

To secure their return if not accepted, contributions submitted to the Editor must be accompanied by a stamped addressed envelope. Articles so submitted should be concerned with matters of general interest, and be the fruit of expert knowledge or original research; nor should they ordinarily exceed 3,200 words (between 8 and 9 pages). As a general rule, subjects dealing with the exposition of theology and ethics are reserved for the staff.

BOOKS RECEIVED

(Reviewed in present issue or reserved for future notice.)

ABBAYE DU MONT CESAR, LOUVAIN.

Les Origines de la Noël et de l'Epiphanie. By D. B. Botte, O.S.B. Pp. 105.

ASCENDORFF, Munster.

Opuscula et Textus. Fasc. XIII. Edited by R. Barsotti. Pp. 30. Price, 80 m.

BEAUCHESNE, Paris.

Le Christ. L'Abbé Edouard Dumontet. Pp. 218. Price, 36.00 fr. *Praelectiones Theologiae Naturalis Tomus Primus.* By Pedro Descoqs, S.J. Pp. vi. 726. Price, 100.00 fr.

BURNS, OATES & WASHBOURNE, London.

The Life of Fr. Augustine Baker. Edited by J. McCann, O.S.B. Pp. xi. 216. Price, 6s. *St. Thomas Aquinas and his Work.* By Père Sertillanges. Trans. by G. Anstruther, O.P. Pp. viii. 150. Price, 5s. *A Soul Unconquered.* By E. H. Wallace. Pp. 278. Price, 7s. 6d. *Maudy Thursday.* By F. Mauriac. Trans. by H. F. Kynaston-Snell. Pp. 96. Price, 3s. 6d. *One Hour.* By Mother Mary Philip. Pp. 132. Price, 4s. *St. Elisabeth of Hungary.* By F. J. von Weinrich. Pp. 316. Price, 8s. 6d. *Lucent Clay.* By a Sister of Notre Dame. Pp. x. 227. Price, 8s. 6d. *Officium Parvum B.M.V.* Pp. 105. Price, 1s. 6d.

CONSTABLE, London.

Through Jade Gate and Central Asia. By M. Cable and F. French. New cheap edit. Pp. xv. 301. Price, 3s. 6d. n.

DESCLEE DE BROUWER, Paris.

Philosophie Economique. By J. Vialatoux. Pp. 223. "Les Iles." By J. Maritain. Pp. 89.

FLAMMARION, Paris.

Chartres. By Mgr. Harscoët. Pp. 212. Price, 10.00 fr. n.

LA BONNE PRESSE, Paris.

Un Saint pour Chaque Jour du Mois. Vol. I. Janvier. Pp. 249. Vol. II. Février. Pp. 225. Price, 10.20 fr. each.

LONGMANS, London.

The Heart of Christ's Religion. By Rev. E. E. Raven. Pp. 250. Price, 6s. n. *The Infinity of God.* By B. R.

Brasnett. Pp. 203. Price, 7s. 6d. n. *Things New and Old.* By Dean Inge. Pp. 103. Price, 3s. 6d. n.

PAUL BRAND, Hilversum.

De Ecclesia Christi. By G. Van Noort. Pp. 254. Price, fl. 4.25.

RUSHWORTH & DRAPER, Liverpool.

Cantata Domino. Compiled by V.G.L. Melody edition, 1s. 6d. Accompaniments, 5s.

SANDS & CO., London.

Père Adolf Petit, S.J. By a Sister of N.D. de Namur. Pp. x. 207. Price, 3s. 6d. n. *The Catholic Directory for Scotland (1933).* Pp. 352. Price, 2s. n.

SHEED & WARD, London.

Moral Principles and Practice. By Various Authors. Pp. viii. 326. Price, 7s. 6d. n. *St. Jerome: The early Years.* By Paul Monceaux. Pp. xi. 187. Price, 6s. n.

TARAPOREVALA SONS, Bombay.

The Layman's Law Guide. By A.C. Sequeira. Pp. xii. 287. Price, 3 Rs.

TEQUI, Paris.

Mystères et Lumière. By M. Guechot. Pp. xvii. 257. Price, 10.00 fr. *Problèmes Philosophiques.* By J. le Rohellec. Pp. xiii. 357. Price, 20.00 fr. Several smaller publications.

THE CATHOLIC UNIVERSITY, Washington.

The New Testament Concept of Metanoia. By A. H. Dirksen, C.P.P.S. Pp. 256.

THE DIAL PRESS, New York.

Voodoos and Obeahs. By Joseph Williams, S.J. Pp. xvii. 257. Price, \$3.00.

UNIVERSITY PRESS, Cambridge.

Italy in the Making, 1815—1864. By G. F. H. Berkeley. Pp. xxx. 292. Price, 15s. n.

WASHBOURNE & BOGAN, London.

Learning the Breviary. By B. A. Hausmass, S.J. Pp. 179. Price, 3s. 6d. *The Better Part.* By Ambrose Agius, O.S.B. Pp. 32.

WILLIAMS & NORRAGE, London.

The Necessity for Catholic Reunion. By Rev. T. Whitton. Pp. 163. Price, 5s. n.

